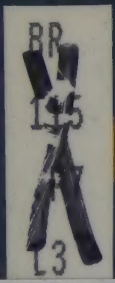
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The CHRISTIAN BASIS of WORLD DEMOCRACY

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THE CHRISTIAN BASIS OF WORLD DEMOCRACY

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KENNETH SCOTT LATOURETTE

Professor of History in Denison University

ASSOCIATION PRESS

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INTRODUCTION

Not many years ago there appeared in one of our leading American monthlies an article bearing the significant title "Our Drifting Civilization." The author, a brilliant English publicist, prefaced his essay with a striking quotation from an address by James Bryce. "Sometimes," says Viscount Bryce, "one feels as if modern states were growing too huge for the men to whom their fortunes are committed. Mankind increases in volume, in accumulated knowledge, and in a comprehension of the forces of nature; but the intellects of individual men do not grow. . . . The disproportion between the individual ruling men with their personal prejudices and proclivities, their selfish interests and their vanities, and the immeasurable consequences which follow their individual volitions, becomes more striking and more tragic. . . . Enormous nations are concentrated under one government and its disasters affect the whole. A great modern state is like a gigantic vessel built without any water-tight compartments, which, if it be unskilfully steered, may perish when it strikes a single rock."[1] This article and its quotation are rather typical of a frame of mind that has been growing upon many of our more thoughtful men during the past few decades. They have increasingly felt that the remarkable developments in material prosperity, in knowledge, in education, and in government which have differentiated the past hundred years from any other century in the

[1] Presidential Address delivered to the British Academy, June 30, 1915, by Viscount James Bryce.

history of the race, have been accompanied by grave symptoms of decay which may, unless checked, wreck the entire fabric of civilization and set back the human race a thousand years. Labor unrest, the grievous disparity between the rich and the poor, the iniquities of our industrial system, the slums of our great manufacturing and commercial centers, the growing divorce rate, what seems to be an increase in feeble-mindedness, the tendency toward sterility among the abler classes and the accompanying threat of racial decline, militarism with its burdens and its constant menace, and war itself have been but a few of the problems that have set many men wondering whether our boasted civilization might not, after all, be a colossus with feet of clay.

In the main our problems fall into two classes, those which arise from international and interracial contacts, and those which affect primarily the internal order of states. To the first belong diplomatic relations, the economic and political rivalries of powers, the control of markets, food, and raw materials, the efforts of stronger peoples to exploit their weaker neighbors, and war with all its waste and horror. We must evidently establish some kind of international order that will insure to every people justice and equal opportunity for development. The race must face its problems in the spirit of cooperation; a continuation of the bitterness and rivalries of the past with their inevitable culmination in another world war could mean only the ruin of civilization. The last war shook human society to its foundation; a second, necessarily more severe and exhausting than the first, might deal it an irreparable blow.

To the second group of problems belong those questions which have arisen out of the democratic movement and the industrial revolution of the nineteenth and twentieth centuries. They are to be found in nearly every state, and

so are the concern of all, but they must as a rule be met by each nation individually. The strife between capital and labor, the struggle of women and unenfranchised men for a voice in the government and equal rights before the law, unemployment, disease, vice, poverty, and ignorance are at once a challenge and a menace. Around the magic word democracy we have built a fabric of ideals which we feel must become real in each nation if the world is to progress.

Can Christianity help solve these problems? Great claims have been made for it. Through the organized Church and in other less tangible ways it has been and is an outstanding feature of the life of Europe and the Americas. The very name of Christendom shows how the program of Jesus has been identified with Western civilization. Is the Christian faith, however, in spite of its past influence, an outworn system, one that in its time was useful but must now be discarded? Does it present an entirely impracticable ideal or perhaps one which the world has outgrown? Is Jesus a noble but antique figure whose teachings and dreams are ill adapted to the new age? Or is the Church right in claiming that the Christian Gospel holds the key to the solution of our problems? Did Jesus present a program in which our best ideals find their most cogent and comprehensive expression? Does he suggest a feasible means and provide an adequate dynamic for attaining the best hopes of the race? Is he indeed the light and the hope of the world?

To answer these questions fully would involve a painstaking and unbiased examination of evidence spread over at least two thousand years. We must pursue our investigations without prejudice or haste. We must first ask: (1) What did Jesus actually say and do? How accurate and complete are the records which we have of him? That question being answered, we must further inquire: (2)

What did Jesus mean by his actions and words? What was his object? What were his problems and how did he meet them?

We must then put the question: (3) What is the bearing of Jesus' life and teachings upon the problems of our own age? Did he (a) present an ideal for individuals and for the race with which our best hopes are in accord and which is still sufficiently beyond us to incite us to our best endeavors? (b) Did he believe that these ideals are attainable and if so did he accurately forecast the several steps by which they are to be reached? Does human history verify his expectations? (c) By what means did he believe that his program was to be realized? What methods did he devise for carrying it out? Are these methods justified by human experience? In brief, can we give ourselves to Jesus and to his program wholeheartedly, without a disappointment, but rather with a glad satisfaction, of our longing for truth and for a leader to whom we can unreservedly pledge our allegiance?

In the brief compass of these studies the author, even if he were able, could not hope to give either a comprehensive or an exhaustive answer to all these questions. The authenticity of the records of Jesus' life we need not here reexamine. Modern scholarship has assured us that in the main we have in the four gospels the material for constructing a remarkably correct and well-rounded record of his public life and teachings. We can know him as accurately, even if not with as much detail, as we can any other great historic figure.

Neither need we try to give a biographical account of Jesus' life. That has been done time and again with results far better than we could hope to attain. Nor is it desirable to reexamine the bearing of Jesus' teachings and life upon all the problems of the age. For some years past men have been awaking to the "social significance

of the principles of Jesus," as one scholar has phrased it, and have realized that the effect of his teachings is not simply to help individuals to achieve a joyous immortality, but to bring about as well an ideal society. Books on this subject have appeared in large numbers. They are chiefly concerned with the second of the two great classes of problems that confront our age—those that are primarily matters for national settlement. The problems of the last few years, however, and of the immediate future, also include international and interracial contacts, and it is the bearing of the teachings of Jesus upon these with which we have set ourselves chiefly to deal. What kind of international order would result if Jesus' teachings were carried out? What hope did he have that his ideals would be realized? What means did he provide for realizing his hopes? Does human experience verify his position?

Even on this phase of Jesus' teachings these studies are to be suggestive rather than exhaustive. They were originally prepared to meet the needs of a particular student body and are designed primarily for college undergraduates, meeting in voluntary study classes. They are meant to cover a twelve weeks' course, and to be an encouragement to personal daily study and to group discussion. The comments for each day consider the bearing of the principles contained in the selections on the international and in some cases the national problems of our age. In the comments for the week there has been an attempt to give statement and organization to the conclusions obtained. The plan has been, in the main, to follow the account of Jesus' life and teachings as given in the gospel of Matthew, supplementing it here and there with selections from Mark and Luke. It was felt that we could in this way arrive at a well-rounded conception of the teachings of Jesus better than by studying selected

portions of his sayings. The gospels are all too brief as it is.

We cannot expect, of course, to find in the gospels a treatise on the League of Nations. The Christian conception of the ideal world order must rather be derived by inference, by seeing the bearing of Jesus' principles and actions upon our international problems. This task, while exacting and not always simple, we shall find remarkably rewarding. Perhaps it will not be anticipating too much to say that a careful, unbiased reading of the gospel records will almost inevitably lead one to regard Jesus with renewed reverence and awe. In the abbreviated accounts of his life and sayings which survive, we shall find embodied those hopes to which the world is now trying to give expression. It is as true of the race as of individuals that only by building on the principles of Jesus can it hope to weather the times of special stress. Any other basis is shifting sand. Only an international order based on his sayings can survive the tests of the ages.

The author wishes to express his thanks to Professor H. B. Sharman and to Mr. David E. Owen, for their kindly interest and helpful suggestions. To their encouragement and assistance is due much of whatever excellence there may be in the following pages.

CHAPTER I

THE GOSPEL OF AN IDEAL WORLD

Daily Readings

First Week, First Day

1 And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, Repent ye; for the kingdom of heaven is at hand. 3 For this is he that was spoken of through Isaiah the prophet, saying,

> The voice of one crying in the wilderness,
> Make ye ready the way of the Lord,
> Make his paths straight.

4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. 5 Then went out unto him Jerusalem, and all Judæa, and all the region round about the Jordan; 6 and they were baptized of him in the river Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? 8 Bring forth therefore fruit worthy of repentance: 9 and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. 11 I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire: 12 whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire. 13 Then cometh Jesus from Galilee to the Jordan unto John, to be baptized

of him. 14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? 15 But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. 16 And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; 17 and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.—Matt. 3:1-17.

What would be the probable attitude toward democracy of a religion introduced by a forerunner who disregarded the conventionalities of dress and food (v. 4)? What was it that John condemned in the Pharisees and Sadducees (v. 9)? Remember that they were the aristocracy of the Jewish nation of that day. What, then, would be his opinion of class or race prejudice and arrogance and the privilege of birth and station? Does race or class prejudice exist in the colleges, in the United States, in the world? If so, where? What evil effects has it? In how far is it responsible for war? What can you and I do to remove it?

First Week, Second Day

1 Then was Jesus led up of the Spirit into the wilderness to be tempted by the devil. 2 And when he had fasted forty days and forty nights, he afterward hungered. 3 And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, 6 and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:
and,
On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God. 8 Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; 9 and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him; and behold, angels came and ministered unto him.—Matt. 4: 1-11.

Many of our current social and political theories seem to be based upon the assumption that the chief function of the State is to provide its citizens with food and clothing. As you read verse 4 what would you gather that Jesus' attitude would be on this question? Are righteousness and abiding by international treaties and good faith to be commended from this standpoint, even if they cause a loss in money or in military advantage? In how far did the Great War prove that the position of Jesus was correct?

What attitude does Jesus take in verses 8-11 toward the doctrine that the end justifies the means? Remember that the temptation seems to have been to compromise with wrong, in order that the objects of Jesus, which were perfectly legitimate, might be attained. What, from this, would be Jesus' attitude toward the violation of Belgian neutrality, even if the object were self-defense? What would be his position on the violation of the rights of any small nation in the interests of a larger, or of those of a larger in the interests of a smaller? Consider in how far a federation of free peoples would be made possible, if there were to be carried out this principle of adherence to right even at the sacrifice of immediate national advantage. Can you think of times in our history when this country or its armies have been tempted to use unworthy means to achieve worthy ends?

First Week, Third Day

**12 Now when he heard that John was delivered up,
he withdrew into Galilee; 13 and leaving Nazareth, he
came and dwelt in Capernaum, which is by the sea, in
the borders of Zebulun and Naphtali: 14 that it might
be fulfilled which was spoken through Isaiah the prophet,
saying,**

**15 The land of Zebulun and the land of Naphtali,
Toward the sea, beyond the Jordan,
Galilee of the Gentiles,
16 The people that sat in darkness
Saw a great light,
And to them that sat in the region and shadow of
death,
To them did light spring up.**

**17 From that time began Jesus to preach, and to say,
Repent ye; for the kingdom of heaven is at hand.
18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother,
casting a net into the sea; for they were fishers. 19 And
he saith unto them, Come ye after me, and I will make
you fishers of men. 20 And they straightway left the
nets, and followed him. 21 And going on from thence
he saw two other brethren, James the son of Zebedee,
and John his brother, in the boat with Zebedee their
father, mending their nets; and he called them. 22 And
they straightway left the boat and their father, and followed him.—Matt. 4: 12-22.**

Consider in passing verses 15-16. Turn to Isaiah 9: 1, 2 and read them in their context. They are filled with hope for those who sit despairing and inactive in darkness, and to the biographer of Jesus they characterize aptly the effect of his message. What in verse 17 was the burden of Jesus' preaching? Postpone for the moment the discussion of just what the phrase, "The Kingdom of Heaven," meant to Jesus' hearers. Notice now, however, that the gist of Jesus' preaching was that a new kind of society was at hand. He was announcing, among other things, the imminence of a new social order.

From what class did Jesus choose the first of that group of his intimates whom we call the apostles? (Verses 18, 21. Notice in the parallel account in Mark 1:20 that the father of James and John had hired servants.) Were they of the very poor or the very rich? With this instance before you, would you judge that Jesus was aristocratic in his tastes? Would he be likely to champion the cause of those who labor with their hands, at the expense of the interests of the middle class?

First Week, Fourth Day

23 And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. 24 And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them. 25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond the Jordan.—Matt. 4:23-25.

16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. 17 And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18 The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
19 To proclaim the acceptable year of the Lord.

20 And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. 21 And he began to say unto them, To-day hath this scripture been fulfilled in your ears. 22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? 23 And he said

unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. 24 And he said, Verily I say unto you, No prophet is acceptable in his own country. 25 But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; 26 and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. 28 And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them went his way.—Luke 4: 16-30.

What is the literal meaning of the word gospel? Look up its derivation in the dictionary. The Greek equivalent we have preserved in our English words evangel and evangelism. Look up, too, the original meaning of these words. The essence of Jesus' message, as expressed in the very name he gave it, was one of hope and joy. Does history justify his optimism? What in Matt. 4:23 is Jesus recorded to have done to demonstrate the "Good News"?

Note with care the passage from the Old Testament which Jesus quoted as characterizing his work. Have the results he indicated followed his life and teaching? Have they followed the life and teachings of his disciples? If so, where? Is there, in modern Christian missions, any race limitation to these beneficent effects? What, from these verses, would you gather were some of the characteristics of the "Kingdom" which Jesus said was at hand and the coming of which was to be "good news"? What classes were to be especially benefited? Compare these

verses with the opening phrases of the Declaration of Independence and see whether there is a resemblance between that classic description of democracy and Jesus' ideals.

First Week, Fifth Day

1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: 2 and he opened his mouth and taught them, saying,
3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4 Blessed are they that mourn: for they shall be comforted.
5 Blessed are the meek: for they shall inherit the earth.
6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.—Matt. 5: 1-6.

In the following three chapters of Matthew there are grouped some of the most impressive of Jesus' teachings. Here, as clearly as in any other passage in the records of his life, are expressed his ideals for the "Kingdom" which he announced was at hand. Who are meant by "the poor in spirit"? Are they apt to be insistent on their own rights? If "the poor in spirit" are to be an element in "the Kingdom of Heaven," what would be some of the international characteristics of a social order that expressed its ideals? What can one people do for another to insure "comfort" to those who "mourn"? What is meant by "meek"? What happens to a nation which persistently and by force of arms insists upon what it deems to be its rights? What kind of international order would result if the world were filled with men whose passionate desire was for righteousness and not for money, power, fame, or ease? What influence do men of that type now have in promoting peace and good will?

Think especially on the note of joyful confidence which runs through these and the following verses. Jesus did

not look backward to an ideal golden age, but forward. Is this in accord with what we know of the evolution of human society?

First Week, Sixth Day.

7 Blessed are the merciful: for they shall obtain mercy.
8 Blessed are the pure in heart: for they shall see God.
9 Blessed are the peacemakers: for they shall be called sons of God.—Matt. 5: 7-9.

The beatitudes give us, among other things, the traits of character which Jesus emphasized as worthy of approbation. Think specifically today of the kind of world that would follow if men were more widely, and especially if they were universally, to conform to these ideals. In how far would mercy between combatants mitigate the horrors of war? It seems strikingly appropriate that the great organized international agency for relieving the sufferings of the wounded and distressed, both of friend and foe, should be marked by the emblem of Jesus, the cross, and it is in accord with the spirit of Jesus that the Red Cross should seek to relieve distress of every nature and in every land, in China in times of flood, in Russia in her years of anarchy, in cities swept by fire and disease. What influence can mercy toward enemies in time of war have in removing the bitterness that delays the reconciliation of nations? How can one be merciful in word as well as in deed? In what ways can citizens of different states adopt the attitude of mercy toward each other in times of peace? What results follow in international good will? Think of the increased friendliness of China toward America, for example, which was brought about by the remittance of the Boxer indemnity.

What is meant by purity of heart? What is its scope? May it include freedom from selfishness and dishonesty?

Would a world filled with pure men suffer from greed, or malice, or crooked diplomacy?

What would happen to international jealousy, rivalry, and suspicion, and to war itself if more men could be preeminently characterized as peacemakers? Does Jesus' phrase tie men to any specific program of world peace, or does it commend primarily the spirit that leads men to labor for peace? Is it possible by waging war to be a peacemaker?

First Week, Seventh Day

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. 14 Ye are the light of the world. A city set on a hill cannot be hid. 15 Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. 16 Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.—Matt. 5: 10-16.

Why should the "Kingdom of Heaven" belong peculiarly to those "that have been persecuted for righteousness' sake"? In how far does the progress of society toward its ideal goal depend on them? Can you give examples from your knowledge of history or your observation? Are there today prophets of a new world order? If so, who are they? Are they being persecuted? Are all radicals who are meeting opprobrium and restraint suffering "for righteousness' sake"? Are all radicals necessarily the prophets of a better social order?

To whom is Jesus speaking in verse 13? Who are meant by "Ye"? Was it his disciples or those who are marked by the characteristics outlined in verses 2 to 12, or both? What are the functions of salt and light?

Comment for the Week

From the beginning, among the most prominent phrases in the teaching of Jesus were "the Kingdom of God" and "the Kingdom of Heaven." These expressions embodied a hope which in Jesus' time was very widespread among his countrymen. As to a detailed description of what these words implied, men differed. To all, however, they meant, among other things, that there was to be a new kind of world order. What, in the expectations of some of the most devout Jews, the characteristics of this ideal society were to be, can be seen in the songs in Luke 1:46-55 and 67-79, in Luke 2:29-32, and in Acts 1:6. For the most part the hope was nationalistic. It held up before the Jews freedom from foreign bondage, accompanied by peace, justice, and righteousness, and, possibly, world dominion. This phrase, "the Kingdom of Heaven," Jesus appropriated and to it skilfully gave his own meaning. Two facts in regard to this "Kingdom of God" stand out in this week's readings: first, that Jesus' teachings would result, among other things, in a new social order, and second, that the main characteristics of an order that would be in accord with his ideals can be easily deduced from his sayings.

That Jesus' precepts would result in a new kind of social order has not always been clearly taught by those who have been his sincere and earnest followers. The Christian Church has frequently been more interested in making over individual lives than in transforming the environment by which these lives are molded. Think over the past week's work and see whether Jesus was chiefly

interested in touching individuals. Is society, from his standpoint, meant to help produce as many perfect individuals as possible, or is the social order to be exalted above individuals? Is man the goal of society, or is society the goal of man? Consider the effects of environment upon character, ask whether any large numbers of individuals can reach perfection amid disease, vice, injustice, and abject poverty, and then ask whether Jesus was right in making his teachings include an ideal social order. Think carefully, too, of the Christian Church as you know it today. Does it emphasize the individualistic side of its message, or does it preserve Jesus' sane proportion between the two goals of ideal men and an ideal society? Is the Church interested exclusively in rescuing men one by one, teaching them the means of overcoming their own sins, and so making possible for them a glorious immortality, or is it paying due attention as well to the problem of transforming the world into the kind of place in which lives cannot easily be wrecked?

Run over in your mind the history of the world in the last century, particularly that of the United States, and consider any industrial, commercial, and political changes which make it necessary that Christians of our generation shall give more attention to the social implication of Jesus' teaching than did those of two generations ago. What effect, for example, have increased commerce, the steamship, the railway, the cable, and the wireless had in compelling Christians to consider whether the teachings of their Master have any bearing on relations between races and nations? A great deal might be said of Jesus' interest in the individual, of his belief in immortality, and of his conception of God. Much, too, might be said on the implications of his teachings for the industrial problems of our times, the distribution of wealth, the relations between classes and between capital and labor, and on the internal

problems which are common to most nations of today. In these studies, however, we are concerned chiefly with the bearing of Jesus' teachings on the international order, and are to touch the other phases only incidentally and chiefly as they are related to the problem of creating some better kind of relationship between peoples.

Think over the readings of the preceding days and set down the social characteristics of the "Kingdom of Heaven" as Jesus conceived them. After you have done so, criticize carefully the following summary and see whether you would amplify it or change it.

In the first place, Jesus held that the Kingdom of Heaven belonged to the future. He was not one who believed all the excellencies to have been in the past. Although he could see much that was worthy in past generations, he was no *laudator temporis acti*. Moreover, he held that an ideal social order was imminent, and must not be thought of as something to be inaugurated in the far distant future. That did not necessarily mean that it was to be completely realized in his generation, but it did mean that it was soon to have its inception.

Jesus believed, too, that the coming of the new social order would mean joy, and joy particularly for those to whom the existing state of affairs had brought suffering, sorrow, and disease. Joy and hope, indeed, were such dominant notes in his teaching that they gave the name by which the latter has ever since been known.

It is evident from the story of Jesus' temptation that he would take a decided stand against any theory which would find the chief aim of society in the provision of food, drink, or clothing, although he did not say that these were of no importance. He would look with disfavor upon a nation which made the chief end of its foreign policy the increase of its commerce and the material wealth of its citizens. It is worth while pausing to

consider what a large element wars to extend commerce and commercial empires, to obtain control of markets and supplies of food and raw materials for factories, have formed in human history, particularly in the last few centuries. Some, indeed, have held that the causes of all wars are economic. It would be well to consider whether war could long survive in a world which unanimously placed righteousness and justice, "the word of God," above material gain.

It is apparent, too, from his sermon at Nazareth, that Jesus could hold only that world to be ideal in which the maimed, the weak, and the backward were provided for. He would view with anger and horror an imperialism which exploited retarded and less fortunate peoples for the benefit of those that are stronger and better organized. He would similarly regard with favor any form of international or national organization which offered as its chief object a practicable means of helping to a fuller life such nations as Mexico and Russia, and such peoples as have been oppressed by their neighbors.

There were certain traits of character which to Jesus' mind were particularly praiseworthy, and some of them, indeed, were to be peculiarly distinctive of the men of the new social order. These we have had outlined in the studies for the last three days of the week. Jesus had in mind a kind of world which is controlled by, or at least has a fair sprinkling of those who are teachable, who are not always insisting on their own rights, whose chief desire is to be right in the sight of God and their own consciences, who are merciful and are actively engaged in trying to bring about peace, and who are willing to stand the bitterest opposition rather than depart from what, in all humility, they have discovered to be the truth. Could the ideals disclosed in this first week's reading be realized, it is evident that the world would be rid of most

of the evils that now bring on wars and prevent peaceful, happy cooperation between peoples.

Moreover, Jesus hints at a way by which these hopes can be realized. He did not expect, evidently, that an ideal social order would come at once, but those who held to the principles which he laid down were to supply the elements which keep the world from drifting into complete anarchy and to set the standards by which it is guided.

CHAPTER II

WORLD-WIDE HONESTY AND GOOD WILL

Daily Readings

Second Week, First Day

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. 20 For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. 23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.—Matt. 5: 17-26.

Would Jesus ignore the good in the past? Would he, if he were trying to establish a league of nations, take advantage of previous attempts to put international intercourse on the basis of justice? When have there been such attempts?

Why was it that Jesus considered it so serious a matter to call one's brother a fool or to apply to him the term "Raca," which is an expression of contempt? What light does the passage shed on Jesus' valuation of human beings? What difference, if any, did their social status or intellectual ability make in his respect for their personality? How nearly is Jesus' ideal that of democracy? In how far does contempt for other peoples cause war and prevent international cooperation? It is the Occidental attitude of superiority over non-European peoples which has led to much trouble in the past and which is responsible for much friction between races. The so-called "yellow peril" is due in no small degree to it. An exaggerated form of this disdain for other nations helped to make Germany a world menace. What specific instances are there in which Americans have been guilty of contempt for alien peoples, either those within their midst, or those outside their boundaries? Can you point to occasions in which these have led to serious differences with other nations? What practicable means can you suggest for enabling nations to come to a better appreciation of each other? What can you do personally to further your plan? Consider the opportunities which foreign students in American universities offer and the help which courses in history, geography, and language may give. What new courses should be introduced into our colleges? If a state were to attempt to carry out these ideals of Jesus, it would seem to be its duty to plan its procedure with full consideration of the good of all its citizens and of all mankind. Think of two or three

specific changes which such an attitude would work in our foreign and in our domestic policies. What should be our attitude, for example, toward the partial sacrifice of our freedom of action involved in associating with a league of nations?

Second Week, Second Day

27 Ye have heard that it was said, Thou shalt not commit adultery: 28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. 30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. 31 It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. 36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black. 37 But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.—Matt. 5: 27-37.

What standard is here set up for chastity? When one remembers the far-reaching fruits of unchastity in lives blighted by physical and moral disease, these requirements do not seem too high. Are they possible of attainment? What effects does war have on the efforts to promote purity?

In verses 33 to 37 Jesus seems to be condemning, not primarily a careless use of God's name in profanity, but the practice of reenforcing one's word by oaths. The emphasis is upon verse 37, which commands an absolute truthfulness that requires no artificial confirmation. Consider what would follow if there were in international relations absolute truthfulness and unwavering adherence to a people's plighted word. What effects would there be upon the security of treaties and the feeling of safety in all nations, big and little? In how far has lack of faith-keeping been responsible for what someone has called "the European anarchy" of the early years of the twentieth century? Would you say from your knowledge of history that for the best interests of the world absolute honesty should be as obligatory upon nations as it is upon individuals? If so, what ways can you suggest for making it so?

Second Week, Third Day

38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: 39 but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. 40 And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. 41 And whosoever shall compel thee to go one mile, go with him two. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.—Matt. 5: 38-42.

These verses have troubled many people. Does Jesus here condemn war? Compare these verses with his action and his words in Matt. 23. Would Jesus condemn a man who killed another as the only means of preventing the latter from doing to death an innocent child (Matt. 18: 1-6)? Would he condemn a nation for going to war to protect a weak nation from the rapacity of a strong neighbor (Matt. 21: 12, 13)? Would he condemn men

for going to war to prevent the invasion of their firesides, the violation of their wives and sisters, and the mutilation of their children? Would he look with favor upon a nation which took up arms to avenge wrongs done or insults given to itself? Think through your answers carefully, for on these points there has been much discussion. We can at least say that Jesus is denouncing retaliation and revenge for offenses to one's own person. He commends a spirit of friendliness and generosity, willingness to do more than one's duty, and slowness to resent insult and injury. Has this spirit been characteristic of diplomacy? If so, where, and when? Would wars occur if all nations endeavored to live in the spirit of these verses? Consider whether such a spirit is essential to the effectiveness of a league of nations which has among its cardinal principles compulsory arbitration and obligatory reference of non-justiciable disputes to an international council.

Does verse 42 enjoin indiscriminate charity? Does it command us to give just what we are asked for? If not, what attitude does it commend? Consider the effects on international relations if the spirit of the verse were carried out. Would it mean admitting to the United States all immigrants who wished to enter? Would it mean granting naturalization to all who asked it, no matter how short a time they had been in this country? If not, what would it mean? If, in the interests of peoples already in this country, it seemed unwise to admit others whom it would be unusually difficult to assimilate, is it possible to effect that refusal in a way which would disarm animosity and resentment? Was the "gentlemen's agreement" with Japan arranged in that way and has it been carried out in that spirit? In how far would an attitude of generosity and fairness, of willingness to discuss its desires courteously with another nation and to grant them when just, remove friction and causes for war?

Second Week, Fourth Day

43 Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: 44 but I say unto you, Love your enemies, and pray for them that persecute you; 45 that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. 46 For if ye love them that love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? 48 Ye therefore shall be perfect, as your heavenly Father is perfect.—Matt. 5: 43-48.

What is meant by loving one's enemies? Does it mean condoning their faults or ignoring their crimes against the weak? (See Matt. 23.) Can a man love his enemies and still fight against them? An enemy people would not find it easy to hate us if they knew that we were warring according to the rules established by international law, were treating prisoners generously and captive wounded with tenderness, and in occupied districts were not only refraining from barbarities on the civilian population but were carefully distributing relief to the destitute. Such actions, too, would hasten reconciliation after the signing of peace and would aid in preventing future strife.

For what should a man ask in praying for the people of a state that is at enmity with his own? Can such prayer hasten reconciliation, and if so, how—by preparing the petitioner for a renewal of friendly relations or by working changes in the hearts of his enemies, or both? If a nation would really love its enemies; if it were to go to war only when all other means of preventing grave injustice to its citizens or to weaker peoples had failed; if in war it were to treat the wounded, the defenseless, and the captive with kindness; if it were to long for a change of heart in its adversary and greet it eagerly if it came; and if, when victorious, it were free from vindictiveness,

it would have done much to hasten the disappearance of war, even if, as an institution, war did not immediately come to an end. Is the ideal impossible of attainment, or may we become in this respect perfect (v. 48)? Note how hopeful Jesus is that it can be done.

Second Week, Fifth Day

1 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.
2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.
5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. 6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. 7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. 8 Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. . . .
16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. 17 But thou, when thou fastest, anoint thy head, and wash thy face; 18 that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.—Matt. 6: 1-8; 16-18.

What was the sin of the Pharisees as here pictured? What temptations are there in modern life—in college, to be specific—to commit the same sin? Are public

prayer and religious services to be condemned? Jesus pleaded for honesty and reality in religious practices. He insisted that acts which are claimed to have as their object communion with God should be performed with that, and not the approbation of men, as their end. He condemned the attitude of mind which hopes to win the ear of God and obtain favors by the mere repetition of formulas. Do we make of prayer, even of private prayer, a kind of magic? Do we pray daily, not because we find any particular strength in it, but because we fear vaguely that some kind of calamity will overtake us if we omit our devotions? Do we cling to a form taught us in childhood because we lack the originality or the daring to come to God with our own language? Do we hope to win from God favors for ourselves by the mechanical repetition of our desires? Think what it would mean to the world if all who profess to be Christians were not to be content until they had made their communion with God real. Might we not then expect great new religious movements which would shake the world out of its materialism and self-seeking and make actual a better relation between nations?

Notice that Jesus represents communion with God as being an individual matter. Religion is, at least in part, a man alone face to face with his Father, the source of his life. Consider the bearing of this upon democracy. Is there room for permanent class or caste distinctions among truly religious men?

Second Week, Sixth Day

9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done, as in heaven, so on earth. 11 Give us this day our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from the evil

one. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you. 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Matt. 6: 9-15.

The Lord's Prayer seems to have been meant to be a comprehensive topical outline and not an unalterable formula. "After this manner pray ye"—not necessarily with these exact words. Notice the order of the petitions. We are first to realize who God is, "Our Father." The experience of many men during these past few tragic years has proved afresh that there is One to whom we can turn as a child to its father for comfort, guidance, companionship, and strength—One with whom we can cooperate in his work in the world. What is the significance of "our" instead of "my"? Who may address God as Father? Does human experience indicate that in this there is any limitation of race, class, or nationality? Jesus said that we are to ask that God's name be hallowed. That would seem to imply, among other things, that before God's name can be held as sacred, man must understand him. Nominally Christian nations often regard God as a national divinity, limiting his favors to themselves. Does this properly represent him? What conception of God must we hold if world brotherhood is ever to be realized?

Second Week, Seventh Day

9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done, as in heaven, so on earth. 11 Give us this day our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from the evil one. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you. 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Matt. 6: 9-15.

Is the second part of verse 10 a repetition in other words of the idea contained in the first part of the verse? If so, what is the meaning of "the Kingdom of God"? Did Christ expect this petition to be answered? If so, does he say how soon? Are we to ask that the kingdom come after the destruction of the earth or after death, or are we to ask that it be realized on earth as a development from existing human society? Jesus encourages us to work and pray confidently for the establishment of an ideal, world-embracing social order, from which injustice, war, lust, poverty, disease, and all selfishness shall be banished. From your knowledge of history, try to discover whether God's will is any more nearly done now in human affairs than it was in the days of the cave man, of ancient Egypt, of the Roman Empire, of the Middle Ages, or the sixteenth century. Is the human conscience keener today to international injustice than it was against the conscienceless diplomacy of the eighteenth century, the seizure of Silesia by Frederick, or the partition of Poland by Prussia, Austria, and Russia?

Comment for the Week

Last week we noticed the emphasis that Jesus laid upon an ideal social order to which he applied the term, "the Kingdom of God." We discussed, too, what seemed to be some of the specific features of that new world and some of the changes that would take place in the relations between races and nations in case these were to be realized. We hinted at the means by which Jesus expected that order would come.

This week, as for several weeks to come, we shall continue our attempt to discover what would be the characteristic features of international and interracial relations in "the Kingdom of God" as Jesus conceived it.

First of all, it is well to notice that Jesus contemplates

no complete break with the past. Much that had come down from older generations he held, as we shall see later (Matt. 9:16, 17), to be so incompatible with his ideals that any attempt to reconcile the two would be fatal to both. He saw clearly that the human race in its progress outgrows the institutions that may once have served it. He recognized, however, the good in the men of vision, the lawgivers and prophets who had gone before him, and declared that there was in their teachings a permanent value which he would make perfect. Historical continuity seems frequently to have been prominently before him. This essential unity of human history has not always been recognized by reformers; they have too frequently tried to build without reference to the past. Jesus' attitude, however, seems to be in accord with what we know of the growth of ideals and social institutions. We could scarcely expect, for example, a league of nations to be established in our generation were it not for the work of a Grotius, of the Hague conferences, of the various men who have promoted arbitration, of the many who have dreamed and written of a world state, and of those who have given their lives on the battle field that a new and better world might be born.

In the second place, Jesus laid emphasis upon the respect which each man owes to his brother, simply because he is his brother, and not because of his ability or his dress. It is well to give careful consideration to a number of questions in addition to those raised during the week. Is there any way here of telling just whom Jesus wished a man to include in the term "brother"? Is it meant to embrace blood relationship merely, all followers of Jesus, or all men everywhere? If it means the last, consider some of the changes in international relations which would follow. Big nations would scarcely annex small ones against their will, nor would one people

force on another its language, institutions, or culture. This has been part of the trouble in Poland, Finland, Alsace-Lorraine, Schleswig, Ireland, and China, and has led directly or indirectly to much international unrest. Can you name other places where the violation of this principle has been the basis of grave interracial friction or is today a source of grave anxiety for the future? Is the blame for this friction to be laid at the door of the stronger or of the weaker people? Ought the latter to be willing to be absorbed by the former? Ask, before you answer, whether there is any advantage in diversity of cultures and whether peoples who are politically weak have given contributions to the world which they could not have made had the distinctive features of their national life been supplanted by that of their stronger neighbors. Did Bjornson or Ibsen, for instance, owe anything of their inspiration and so of their value to the world to the fact that they were members of a small nation? Would Burns have lost his charm if Scotland had in his time been completely Anglicized? Would the Hebrew prophets and Jesus himself have been possible, so far as we can see, had it not been for the distinctive culture of a people which for most of its history has been politically weak?

Recall, in the next place, Jesus' insistence upon absolute honesty and contrast this with the tortuous ways of traditional diplomacy and that definition of an ambassador which declares him to be a man sent by one king to lie at the court of another. In how far is this immoral diplomacy the source of international friction? Are dishonesty and diplomacy fundamentally inseparable? What plans have been suggested for rendering honest the official intercourse between nations?

Think next of Jesus' sayings about non-resistance to evil and love for one's enemies. Before you pass final

judgment on whether he would condemn war under all circumstances, ask yourself whether Jesus would condemn all use of force. If so, he would logically be opposed, as Tolstoi said he was, to all our police systems, our prisons, and our enforcement of court decisions and law. He might permit the State to exist as a purely voluntary organization, like our more democratic churches, for it might still be needed, even in a perfect society—to carry on education and some functions of nation-wide transportation, communication, and possibly of industry, labor exchange, distribution, old age pensions, and the like. However, can force be dispensed with except in a society where all the members are perfect? Remember that Jesus himself used force on at least one occasion, and that he did not condemn the Roman centurion (Matt. 8:8-11) for continuing in his occupation. Is it accurate to say that Jesus sets up an ideal to which society cannot hope to attain at once, but toward which steps should be taken as soon as possible? Consider whether the progress of prison reform in the last century and the marked reduction of the number of offenses that are held by law to be punishable by death have led to an increase or a decrease in crime. Is it correct to say that war with all its horrors may upon occasion be necessary as the lesser of two evils, but that Jesus, while recognizing this in practice, holds up as an ideal an attitude of love and of freedom from vindictiveness which must in time eliminate much and perhaps all of the necessity for force? Economic retaliation toward a vanquished enemy and the revengeful boycotting of his trade after peace is signed are unwise when judged from the standpoint of international welfare. Ask yourself whether President Wilson's principles of international arrangement as they were expressed, for example, in his speech of September 27, 1918, are in accord with the spirit of Jesus. Do not be content with

a casual examination and acquiescence, but give to his principles careful thought and try to see whether they are in accord with Jesus' ideals and what their effect would be in practice. The exact language is as follows:

"First—The impartial justice meted out must involve no discrimination between those to whom we wish to be just and those to whom we do not wish to be just. It must be a justice that plays no favorites and knows no standards but the equal rights of the several peoples concerned.

Second—No special or separate interest of any single nation or any group of nations can be made the basis of any part of the settlement which is not consistent with the common interests of all.

Third—There can be no league or alliance of special covenants and understandings within the general and common family of the league of nations.

Fourth—And, more specifically, there can be no special, selfish economic combinations within the league and no employment of any form of economic boycott of exclusion, except as the power of economic penalty by exclusion from the markets of the world may be vested in the league of nations itself as a means of discipline and control.

Fifth—All international agreements and treaties of every kind must be made known in their entirety to the rest of the world.

Special alliances and economic rivalries and hostilities have been the prolific source in the modern world of the plans and passions that produce war. It would be an insincere as well as an insecure peace that did not exclude them in definite and binding terms."

Notice finally how certain Jesus was that the kind of world order of which he dreamed would some time be realized. He taught his disciples to pray for its coming. This quiet confidence is something which is much needed

in our distraught age, but if we can acquire the true historical perspective and view human development as a process which has been under way for tens of thousands of years and which may continue for an even longer period, it is easier to discern progress and to believe that the ideal of Jesus is not an unattainable goal.

CHAPTER III

INTELLIGENT PRAYER, CONSTRUCTIVE IDEALISM, AND MUTUAL JUSTICE AS ELEMENTS OF AN IDEAL WORLD

Daily Readings

Third Week, First Day

9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done, as in heaven, so on earth. 11 Give us this day our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from the evil one. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you. 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Matt. 6:9-15.

Consider whether we are justified in hoping that either physical hunger or sin (verses 11, 13) can and will be banished from the world. Consider, too, what would be the effect if these two enemies of mankind could be abolished. If we are sincere in this prayer, we will do our utmost to see that its petitions are answered. Prayer is not a lazy means of shouldering off on God the responsibility for doing things. Honest prayer comes only from one who is enough in earnest to do what he can to answer his own petitions. Are sin and hunger so world-wide in their scope that to deal with them effectively in America we must fight them wherever they occur, whether

in China, Africa, or Europe? Can you bring specific evidence to support your conclusions? If you decide that these evils must be fought the world over, can you name agencies which enable Americans to have a share in that struggle in lands not their own?

What is meant by "forgive"? Does it imply anything more than giving up resentment for an offense? What do we expect God to do when he forgives us? Is it possible to forgive one who has not repented? What spirit should we adopt toward the unrepentant (Matt. 5:44)? We can hardly expect permanent peace if enemies fail to adopt toward each other the spirit of Matt. 5:44 and 6:12.

Third Week, Second Day

19 Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: 20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: 21 for where thy treasure is, there will thy heart be also. 22 The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.—Matt. 6:19-24.

Does Jesus condemn the saving of money? If not, what does he oppose? How can a man lay up treasures in heaven? Compare with Luke 16:1-9 (revised version).

Mammon is the name of a god who was supposed to preside over wealth. If it is impossible to serve God and Mammon, is it possible to make Mammon serve God? If so, how? What would be Jesus' attitude toward a

nation which puts material gain above justice, righteousness, and unselfishness? Which, according to Jesus' statement, should dominate the foreign policies of a government—consideration for the economic welfare of its citizens, or treaty-keeping, peace, and equal opportunity to all men everywhere? What specific changes would result in international relations if this principle were adopted by all governments? Is it feasible? What is meant by verses 22 and 23? Is it possible for a man's judgment and moral discernment to be so warped and clouded by selfish motives or passion that he becomes incapable of clear discernment between right and wrong? Is the same thing possible of nations? Can you give specific examples? How would you go about it to help purify a people's motives? Is it necessary for the safety of America that the motives of all nations be as nearly just and unselfish as possible? What light is thrown on this question by the origin of the Great War? Does the Christian foreign missionary have any effect in purifying the motives of the peoples of the world? If so, where and how?

Third Week, Third Day

25 Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? 26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? 27 And which of you by being anxious can add one cubit unto the measure of his life? 28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. 30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much

more clothe you, O ye of little faith? 31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. 34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.—Matt. 6:25-34.

These verses are connected with verse 24 by the "therefore" of verse 25 and would seem to be meant to be a corollary of it. What is the logical connection between verses 24 and 25-34, and what light does it shed on the meaning of the latter verses? Does Jesus mean that we are not to labor for clothes or food for ourselves and those dependent on us? Notice that the revised version instead of "take no thought" says, "be not anxious." What is the difference? The crux of Matt. 6: 16-34 is in verses 24 and 33. What Jesus seems to be saying is that a divided allegiance is impossible (verse 24) and that we must "seek the Kingdom of God" before food and clothing. What is meant by seeking the Kingdom of God? If the ideal society, which is so fully implied in Jesus' teachings, is ever to be realized in this world, through what agency is it to be brought about? If all who even now profess themselves followers of Jesus were to obey the injunction of verse 33 and were to regard as their first duty the expression in their lives of those characteristics of the Kingdom of God which we have thus far noticed in these studies, what would be the result? Would an ideal world order come at once? If it were even only partially realized, would the promise in the last clause of verse 33 be fulfilled? Think, for example, what results would follow in international and national industry and commerce if all professed Christians were in sincerity

to pray and live "our" instead of "my" in Chap. 6, verse 11, and so were to substitute cooperation between them for cut-throat competition. What results would follow in the official relations between peoples? Remember that the majority of the wars of the last hundred years have chiefly involved so-called Christian nations, and that most of them have had as one of their chief causes international rivalry for the possession of markets and raw materials. Think of the enormous waste in material resources, in food and clothing—among other things—caused by war, which would be avoided were war abolished. If Christians, then, were to "seek first the Kingdom of God" would it be literally true that "these things" would be added to them?

Third Week, Fourth Day

Consider further today the changes which would be wrought in international politics if men gave heed to the teachings of Matt. 6:19-34. Remember again that our wars spring very largely from economic causes. This is another way of saying that one nation is afraid that another will cut off its supply of food and raw materials, or it desires to possess mines, fertile lands, and markets held by another state, and so makes war without taking into account the claims or the rights of the other. Recall, for example, the debated territories in the Great War. The rivalry between Austria and Russia for the control of the Balkans, partly commercial and partly political, was an important factor in the fateful July days of 1914. The wish for exclusive possession of Constantinople, in part a matter of sentiment, in part springing from the city's commanding position on the exit from the Black Sea, has helped to embroil Russia in several wars. The Bagdad railway, the short cut from Europe to the trade of the Far East, was a factor in the rivalry between

Germany and England, and that rivalry was embittered by the contest between the two powers for the markets of the world. The importance of Lorraine as a bone of contention has been heightened by its iron deposits, that of northern France by its coal fields, and that of Belgium by its mines, its industries, and its commanding position on the northern entrance to the Straits of Dover, the commercial outlet of northwestern Europe. What was true of the Great War has also been true of most others of at least the past two centuries. Examine the Russo-Japanese, the Boer, the Napoleonic, and the Seven Years Wars, for instance, and see what economic causes were back of each. So-called Christian nations strive for markets, commerce, railways, the mastery of the seas, and sources of raw materials—for food and clothing, to put it simply—and in the bitterness of the contest place these ends above justice, generosity, mercy, honesty, and faith-keeping. In the end war comes, much of the reserve capital accumulated during the years of peace is destroyed, and the best blood of the nation is depleted. If true international economic cooperation were to take the place of jealous rivalry, would there be for all a sufficient supply of the necessities of physical life? When and how have beginnings been made toward such international cooperation? What suggested means are there for promoting it?

What would you say of those Americans who wish our government to take vigorous steps in Mexico and China to further commercial interests?

Third Week, Fifth Day

1 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own

eye? 4 Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? 5 Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.—Matt. 7: 1-6.

What does Jesus mean here by "judging"? He can scarcely intend that we are not to form estimates of the character of other men, for is not that what we are enjoined to do in Matt. 7: 15-19? Would these verses condemn the decisions of law courts, or revulsion from the uncivilized practices of one people toward another? Is Jesus not rather enjoining the spirit expressed by Paul in Gal. 6: 1? It is the attitude of the bigoted, self-satisfied censor that he condemns, the man who is oblivious of faults in himself but is so keenly aware of the failings of others that he is unmindful of the good. Are any nations guilty of this spirit today? If so, where? A lasting peace between nations can hardly be deemed possible until each frankly recognizes and strives to correct its own faults and gives willing recognition to the good in the others. All countries are guilty, even if to a less degree, of those same ambitions of selfish, narrow patriotism and that same lack of democracy which we condemned in our enemies of the Great War. Should we, however, cease finding fault with our enemies? We should certainly search for and eliminate any traces of the same flaws in our own national life. Electoral and educational reform in England since 1914, the "Mission of Repentance and Hope," and the program of the Labor Party, have been attempts at this in Great Britain. Can you name corresponding movements in the United States? What evils should we particularly attack here?

Third Week, Sixth Day

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; 10 or if he shall ask for a fish, will give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?—Matt. 7: 7-11.

Jesus here says that every earnest prayer is answered, and that God is eager to "give good things to them that ask him." Does he say, however, that we get just what we ask for? Consider the confusion that would result if the earnest, even the unselfish, prayers of all Christians were answered exactly as they had wished. We need not be surprised if justice and world peace do not come just in the way, at the time, and through the means, that we have desired. It would seem, however, that we should continue to pray earnestly, but be willing to see God's answer in unexpected ways.

Consider some of the ways in which the longings for peace are possibly being fulfilled even now. What reflex influence, for example, does prayer have upon those who pray? If a man prays in the spirit of Matt. 6: 9-13, in how far will he himself be prepared for an enduring peace and become a center of influence toward that end? Is this reflex effect the only answer that comes to prayer? We have a constitution for the League of Nations and this cannot well be forgotten, even if national rivalry and particularism for a time seem to nullify it.

Third Week, Seventh Day

12 All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.—Matt. 7: 12.

The "therefore" would seem to imply that because of God's fatherly kindness to us we should bear the brotherly spirit to all men. Consider the alterations that would take place in human relationships if the Golden Rule were followed. What changes would come in business? You and I, if we are true Christians, cannot be content to plan a career for ourselves in which our chief aim shall be to obtain a comfortable living or power or luxuries for ourselves and our families, regardless of the discomfort we may cause employes, competitors, and customers by so doing. Neither should we be content to avail ourselves of a college education and then live our lives selfishly, doing nothing to make possible the same advantages to the children of the slums and to the young men and women of China and India.

What changes would the Golden Rule make in international relations? How far would its observance go toward obviating war? In how far would international cooperation be substituted for unfriendly competition? Would the trade routes and strategic commercial centers of the world continue to be bones of contention if those who possessed them were either to administer them for the good of all or were to surrender them to the control of an international commission? Is either idea practicable? Do not idly give an affirmative answer to these and the following questions, but transform each query into a positive statement and see what flaws you can find in it. Would any nation seek for exclusive "spheres of influence" or preferential tariff rates? Would a nation strive to own colonies for its own particular advantage, or would it regard its foreign possessions as held in trust for the inhabitants of those possessions and for the entire world? If the latter, would an empire build an economic wall around itself, each member granting special tariff rates to every other member but not to the outside world?

Would tariffs in any nation be primarily for protection or would they be for revenue only, and their protective feature be eliminated by internal taxes on those home products on which a customs duty was levied? Would any nation seek for the mastery of the seas, thus arousing the fear of another, or would there be a joint fleet for policing against pirates and refractory states, and so the oceans be left open to all well-disposed peoples? Would any nation need the exclusive control of some outlet to the sea? Would one people force its language, culture, or political institutions on another? Again remember that we should not take the answers to these questions for granted, but should think them through carefully. They deal with some of the most serious causes of war and international enmity. Can you suggest practicable means whereby you can help to put the Golden Rule into actual effect in international relations?

Comment for the Week

Try to sum up the qualities and ideals which we have this week noted should mark those who try to be disciples of Jesus. In the first place, his followers are rightly interested in obtaining food. Jesus was no ascetic. He said that men are to be enough interested in subsistence to ask for it in their prayers, and, evidently, they are to be sincere enough in their asking to work for it. He said, however, that men are not to make food and clothing the chief end of existence, nor are they to hoard them selfishly. Jesus obviously would not condemn all accumulation of capital. If it were to be made with the object of increasing the production or facilitating the distribution of the physical necessities of life for others as well as for oneself, it might well be in accord with the spirit of the petition for daily bread. Jesus would certainly condemn, however, any act or attitude which

put the acquisition of things above justice, purity, generosity, honesty, and love, to mention only a few of the moral qualities on which we have previously seen him to have laid emphasis.

He encouraged men to pray that they should not find themselves in surroundings and circumstances in which sinning would be easy. Evidently he would encourage every earnest, intelligent effort to improve the environment of men, every movement that would make it easy for men to do good and hard for them to do wrong.

Jesus insisted, moreover, that men should take the attitude of humility toward their neighbors' faults. They were to be fully as sensible of their own shortcomings as of those of others. They were to be as earnest in desiring that their enemies should turn from evil and as eager to greet any signs of repentance, to welcome the offender back to friendship, and to assist him in making good the past, as they were that God should take that attitude toward themselves. They were to cultivate imagination, the ability to see themselves in another man, to see the other man's attitude toward them, and to act with him in mind.

Finally, men were ever to be mindful of the presence of God and were to think of him as of a Father. They were to take their desires to him, not mechanically, but as to one who listens sympathetically and intelligently. To Jesus, God was constantly at work in the world sustaining life, clothing the flowers, and feeding the birds. That this was done through the processes of what we call "natural law" did not make it any less the work of God. God was striving to give good things to men, if only by asking they would make it possible for him to do so.

We have begun to see in the daily comments that a new kind of international order would result if men marked by the characteristics suggested were to come into control

of the world. Go over the week's comments again and try to state briefly in your own words what the features of this new world order would be, in so far as they have become apparent in the readings of the past seven days.

CHAPTER IV

CHRISTIAN INDIVIDUALISM AND COLLECTIVISM

Daily Readings

Fourth Week, First Day

13 Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. 14 For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

15 Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. 16 By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Therefore by their fruits ye shall know them. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. 22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.—Matt. 7: 13-23.

Who enters into the "Kingdom of Heaven"? Are the boundaries of that kingdom coterminous with those of any country or group of countries? Are there "Christian" and "non-Christian" nations? Can Christianity be con-

demned as having failed because so-called Christian nations are guilty of wars of aggression and of atrocities? How did Jesus' conception differ from that current among the Jews? What, according to Jesus, is the outstanding characteristic of members of an ideal social order? What, then, must be the dominant feature of such a society when it is finally realized? How do men enter into "life," one by one or *en masse?* Where, in the last analysis, does responsibility for conduct lie, upon the man himself, upon his environment, or upon both? (See Luke 17: 1, 2).

Fourth Week, Second Day

24 Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: 25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. 26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: 27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: 29 for he taught them as one having authority, and not as their scribes.—Matt. 7: 24-29.

Jesus, in these verses, seems to be making, not a threat, but a solemn statement of fact. What is meant by "these teachings of mine"? Is it really true of men that they fall if their lives are not built on the principles recorded in the preceding three chapters as having been stated by Jesus? Think of specific examples among your own acquaintances before you form your conclusions. If Jesus' principles are confirmed by experience it must follow that they were not laid down arbitrarily by him, but are facts about man and his environment which he saw clearly and

stated in simple language. Do verses 24-27 hold true of nations as well as individuals? In a sense the Great War was a storm that tested the foundations of our Western civilization. Has the latter stood the test? What features of it have collapsed? What must be done to enable civilization to weather future storms?

Fourth Week, Third Day

1 And when he was come down from the mountain, great multitudes followed him. 2 And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. 4 And Jesus saith unto him, See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when he was entered into Capernaum, there came unto him a centurion, beseeching him, 6 and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. 7 And he saith unto him, I will come and heal him. 8 And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed. 9 For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: 12 but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth. 13 And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.—Matt. 8: 1-13.

What was the hygienic value of the old Mosaic com-

mand (v. 4)? What was the religious value? Notice again what we had occasion to comment on in Chap. 5: 17-19, Jesus' attitude toward what had come down from the past. He was not a blind revolutionist, condemning all institutions simply because they were old, but he urged conformity to whatever of value had been contributed by preceding generations.

To what nation did the centurion probably belong? What authority did he represent? Notice Jesus' glad recognition of the centurion's faith, and then remember that the Romans were the foreign masters of his home land and were hated by many patriotic Jews. Jesus apparently welcomed fellowship with men of faith in every nation. What would be the effect of this spirit in international and interracial relationships? Jesus would not have regarded any social order ideal which was made up exclusively of his own countrymen. Neither did he expect that all his own countrymen would be included in such a world. What, from the context and from Matt. 7:21, was Jesus' test of membership in the perfect society? Is there any hint at a barrier of race or class? Do class or race give one any advantage? If so, what?

Fourth Week, Fourth Day

14 And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. 15 And he touched her hand, and the fever left her; and she arose, and ministered unto him. 16 And when even was come, they brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all that were sick: 17 that it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 19 And there came a scribe, and said unto him, Teacher, I will follow thee whithersoever thou goest. 20 And

Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head. 21 And another of the disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.—Matt. 8: 14-22.

Notice the large place that the relief of physical suffering had in the work of Jesus. What do you infer should be the attitude toward such work by those who have caught his spirit? Should they be content with palliatives or should they seek to remove the causes of suffering?

Does Jesus mean that everyone who would become a Christian must lead a wandering life (v. 20) and fail to pay the usual respects to his dead parents (v. 22)? Does he not rather mean that all must be willing to make this sacrifice if need be, holding loyalty to the ideals of Jesus to be more important than the founding of a home or the performance of burial rites for parents? World righteousness and peace can certainly never come unless a great many men make these sacrifices as reformers, soldiers, and missionaries.

Fourth Week, Fifth Day

23 And when he was entered into a boat, his disciples followed him. 24 And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. 25 And they came to him, and awoke him, saying, Save, Lord; we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27 And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

28 And when he was come to the other side into the country of the Gadarenes, there met him two possessed with demons, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. 29 And behold, they cried out, saying, What have we to do with

thee, thou Son of God? art thou come hither to torment us before the time? 30 Now there was afar off from them a herd of many swine feeding. 31 And the demons besought him, saying, If thou cast us out, send us away into the herd of swine. 32 And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. 33 And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with demons. 34 And behold, all the city came out to meet Jesus: and when they saw him, they besought him that he would depart from their borders.—Matt. 8: 23-34.

In the storm on the lake, the attitude of the disciples was one of despairing terror before the forces of nature. Jesus, however, was entirely unafraid before these and rebuked his companions for their lack of confidence. Is there any kinship between this spirit of Jesus and that of those modern inventors who, in various fearless and daring ways, strive to make man's environment serve him? Is there anything Christian in the efforts of Arctic explorers, of Edison, of Burbank, of those who reclaim the deserts by irrigation and dry farming, and of the host of other venturesome souls of our generation who in one way or another have labored to make the universe subservient to man? If so, what further characteristic do you find of the world order that would result if the spirit of Jesus were fully lived out?

Which is Christ represented as considering of more value, the herd of swine or the two unfortunate demented men? One point of the story would seem to be that in the event of a choice between the restoration to life and reason of two outcasts of the lowest sort and the preservation of property, the property had better be sacrificed. Even the humblest human soul is represented as being of great value. What instances in America can you point out of our considering things more important than the

lives of the men who manufacture them? Name, if you can, instances of our having sacrificed the welfare of immigrant labor for the sake of accelerating production. Do you think of examples of the sacrifice of the lives and happiness of backward races that the wealth of more highly organized peoples might be increased?

Fourth Week, Sixth Day

1 And he entered into a boat, and crossed over, and came into his own city. 2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven. 3 And behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. 7 And he arose, and departed to his house. 8 But when the multitudes saw it, they were afraid, and glorified God, who had given such authority unto men.

9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the publicans and sinners? 12 But when he heard it, he said, They that are whole have no need of a physician, but they that are sick. 13. But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 15 And Jesus said unto them, Can the sons of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom

shall be taken away from them, and then will they fast. 16 And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. 17 Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.—Matt. 9: 1-17.

Notice the catholicity of Jesus' sympathies and his insistence that reason, good sense, and love should have right of way in one's actions, even to the sacrifice of conventional and time-honored practices, methods of thought, and class distinctions. He quickly saw into the heart of the "sick of the palsy." Apparently the trouble with that invalid was chiefly moral, a feeling of hopeless guilt for past sins. It may have been sin, indeed, that had brought him to his helpless condition. Whatever the situation, it is evident that Jesus at once divined it and rebuked those who were so bound by inflexible religious ideas that they were shocked by the method he took to effect a cure. He called Matthew, a tax-gatherer, to become his intimate friend and ate with "publicans and sinners." Remember that tax-gatherers—publicans—were representatives of the Roman power, and as such were cordially hated and despised by the orthodox Jews. Who were the "sinners"? Jesus insisted that religious observances should be spontaneous and reasonable, that men should not compel themselves to follow forms which contravened their mood and their sense of fitness. He said that if a man tried to do so, the man's spirit and the customs would both suffer.

Notice here, as you will have occasion frequently to do, the masterful way in which Jesus dealt with convention. Conformity for its own sake he abhorred. He believed that fatal results would inevitably follow any attempt to confine new ideas or emotions by institutions once pliable, but now grown inflexible with age. Was he right? Has

anything of the kind taken place in Russia? In how far was the partial abortion of the democratic spirit of the French Revolution in the Reign of Terror and the rule of Napoleon due to the failure of the members of the old regime to recognize the need of adaptability? Part of the glory of the English constitution has been that it has seldom lost its flexibility. Whenever it has temporarily done so, as under the Stuarts and George IV, disaster has followed. What new spirit, what clearer moral vision, are prevalent today in international affairs? What new institutions or what adaptations of those now existing must we prepare to give them adequate expression?

Fourth Week, Seventh Day

18 While he spake these things unto them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. 19 And Jesus arose, and followed him, and so did his disciples. 20 And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: 21 for she said within herself, If I do but touch his garment, I shall be made whole. 22 But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was made whole from that hour. 23 And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult, 24 he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn. 25 But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose. 26 And the fame hereof went forth into all that land.

27 And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it done unto you. 30 And their eyes were opened. And Jesus strictly charged

them, saying, See that no man know it. 31 But they went forth, and spread abroad his fame in all that land.

32 And as they went forth, behold, there was brought to him a dumb man possessed with a demon. 33 And when the demon was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, By the prince of the demons casteth he out demons.

35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.—Matt. 9: 18-35.

In the presence of illness Jesus seemed always to bear the attitude of joyful, calm confidence. To the timid woman, and to the sick of the palsy, he said: "Be of good cheer." He seemed never to hesitate in effecting his cures. He looked for faith and (vv. 2, 28, 29) held it to be a prerequisite to healing. As you think back over the preceding pages, is it not true that this attitude of joyous faith is one of Jesus' outstanding characteristics? No progress can be made against poverty, war, illness, social injustice, and sin, unless the leaders in the fight against these enemies of mankind acquire this same quality. The obstacles to any forward step of moment always seem to be insurmountable, but in Jesus we see a life which faced them undismayed, confident of ultimate success. Does history justify his confidence? Consider the struggle against the liquor traffic, slavery, opium, disease, and ignorance.

Consider the part that the healing of disease played in Jesus' work. Why was it prominent? Did he heal to demonstrate his power or to show that he was the Son of God (Matt. 9: 30 and 4: 3, 4), or did he do it out of sheer compassion and love for the broken? He seemed to wish to heal all dwarfed lives, to restore hope to all, to give to each a full measure of health and power—a desire which is in accord with the spirit of democracy. What

means are in use today for carrying out in the community this spirit of Jesus? Should it be the ideal of American foreign policy to aid in giving to all men and women the world over an equal opportunity for health, play, knowledge, love, faith, and inspiring work, the requisites for a normal, well-rounded life?

Can a man, in Jesus' eyes, shift the responsibility for his moral failure from his own shoulders on to society? See Matt. 7: 13, 21, for instance. As a matter of observation is the resulting wreck any less when it is due largely to an unfavorable environment? Do you find that Jesus discovered a happy mean between social and individual responsibility?

Comment for the Week

Jesus' teachings were occasional; we have no record of his having expounded a carefully organized system for reforming either society or the individual. He apparently adapted the expression of his convictions and ideals to the immediate needs of his hearers.

Nor did those biographers who prepared our first three gospels attempt to give to the world a thorough classification of the life and teachings of Jesus according to some particular scheme of their own. Some attempts to group his sayings are discernible, as for instance in the fifth, sixth, and seventh chapters of Matthew, but it was left to John's gospel to emphasize those features which illustrated that phase of Jesus' life in which the author was most interested. It is, therefore, a difficult task to preserve some sort of logical order and avoid repetition in a study which, like our own, attempts to follow a biography of Jesus, chapter by chapter.

We have been attempting in these past few weeks to determine what would be the international and interracial features of a world order which expressed the spirit of

Jesus. In the study of the past week we have disclosed some additional characteristics. We have seen, in the first place, that Jesus tested a man's fitness for membership in "the Kingdom of God" not by his profession, but by his actions. By that attitude he seems not only to have provided an exacting standard for the judgment of a man's character, but to have placed the responsibility for success or failure upon the individual himself. And yet, in the second place, we find Jesus aiding men and women who had suffered in the wear and tear of life. Apparently by that attitude he encouraged society to make a persistent effort to heal its weaker members. Later (Matt. 18:6) he said explicitly that the responsibility for the sins of one man might at times be laid at the door of another, and he would by implication condemn a society which made it easy for its members to go astray. While his nice balance between individual and social responsibility is not easy to maintain, any society to be ideal must attain to it. If we teach that the individual has no responsibility for his own fate, we breed a race of weaklings and parasites, we sacrifice in the multitudes the sense of individual guilt and responsibility, and we lay a heavy load upon a few souls whose consciences are naturally sensitive. If, on the other hand, we relieve society of all responsibility, we go to the extreme of a selfish individualism that takes no thought for its brother and looks with indifference upon institutions and customs which daily lead to shipwreck scores of helpless lives. A hundred years ago, under an exaggerated *laissez-faire* theory of economic and social life, we were suffering from an excess of the one. Today the pendulum has been swinging in the other direction and we have increasingly been placing upon society the obligation to protect the individual. Minimum wage laws, compulsory insurance, the regulation of the hours and conditions of labor, the

prohibition of the manufacture and sale of alcoholic drinks, and now the attempt to enforce peace have all been so many indications of the growth of a sense of social responsibility. Is there not some danger here of our going to an extreme? We need to remember that democracy means not only enhanced opportunity and privilege, but increased duties. No successful world order can well be built that ignores the happy mean which Jesus strove to maintain.

We need also to notice what we have before had occasion to remark and will see again and again—the high value which Jesus placed upon the individual. Even forlorn demoniacs were worth more than a whole herd of swine. Any call for aid aroused his sympathy, whether it was from a prominent leader in the synagogue, an army officer, an outcast leper, a helpless invalid, or a timid woman. Differences in occupation, station, or race did not prevent his heart from leaping out in response to another life that needed help. The mere fact of a man's being a man outweighed all artificial or natural barriers, an attitude which in its essence constitutes a large element in the spirit of world-wide democracy. It is well to ask ourselves whether the Church has ever fully realized Jesus' ideal. Are, for example, national churches and denominational differences as they now exist compatible with this standard? Are Protestant churches in America in any sense class institutions? If the Church has never fully attained to the hopes of its Master, it has in some degree approximated it. It has often led the way in caring for the sick and the poor, in providing for the education of the masses, and in bringing hope to the degenerate and discouraged. In India it has tended to break down caste distinctions and to lead to a greater self-respect and a fuller life the submerged strata of the population. There would seem to be more than a coincidence

between the fact that modern democracy originated and is strongest in western Europe and the other fact that Europe is in name Christian and that its peoples have been under Christian influences for over fifteen hundred years. In America democracy seems without doubt to be due in part to the influence of the churches which, from the earliest Colonial times, have been so striking and influential a factor in the life of the nation. During the Middle Ages the Church was the most influential institution which stood for international justice and brotherhood. Even today the Catholic Church retains many of its supernational characteristics.

Closely allied to Jesus' emphasis upon the individual was his confidence in the possibilities of man. Man is, so Jesus believed, better than the other creatures around him. He need not, moreover, be terrified either by physical death, disease, or the inanimate forces of nature, for over all of these the human spirit can rise triumphant. Man need not regard himself as the helpless plaything of his environment. His spirit need never cringe before it in abject fear, but can rise above it and on occasion change it. The inventions and discoveries of the past few hundred years which have so enlarged man's knowledge and comforts and so strengthened him in his battle with hunger, cold, and disease, seem singularly in accord with this characteristic of Jesus. It may be well to ask ourselves whether there is any kinship between the spirit of the physician, who for years confidently and patiently bends his energies toward the production of a new serum or vaccine, and the spirit of Jesus as he faced disease and death; between Jesus as he rose master of the tempest and the first daring aviators who made the air serve them. Again it may be well to ask ourselves, even if we cannot give a completely satisfying answer, whether it is more than a coincidence that the modern scientific discoveries

have been made by peoples who for generations have been at least partly under the influence of Jesus. Go over the lives of a representative selection from our greatest thinkers and discoverers and see whether, even if they have broken with formal Christianity, they have not been strongly under the influence of the teachings of Jesus during the formative years of their lives.

With all this emphasis upon the value and potentialities of man, however, it is well to notice what will appear more prominently as we pursue our study—that Jesus had no sympathy with self-centered individualism. That great enemy of all well-ordered society is apt to develop during the first flush of a youthful democracy, but Jesus would not tolerate it. Men who wished to follow him must be willing to forgo the dearest human ties and what in ordinary circumstances would be the legitimate desire for a home. They were to be free from themselves as well as from their environment and were to attain that freedom by self-forgetfulness in the service of their fellows. And, it is well to remember, it is only by the lives of such men that the race advances.

Jesus saw clearly that social stability was impossible. Human history has again and again shown that no institution—political, social, or religious—can become stereotyped and hope to survive. Jesus did not despise the past; he honored it, and insisted that all that was best in it be preserved. He would have men mindful of their debt to their parents and to all preceding generations. If, however, the adherence to the past became rigid and institutions proved inflexible, he felt that disaster must follow. History has proved him to be right. Those statesmen who, like Metternich or the leaders of the old regime in Russia and France, wished to preserve society as it had been and who saw in change only disaster, have been violently swept aside. The older institutions they

strove to defend have been shattered, and the spirit of progress has, after its long restraint, partly dissipated itself in excesses and ultra-radicalism. Both the wine and its containers have suffered. On the other hand, those institutions which, like the British constitution, have remained flexible and in some degree responsive to current opinion have experienced merely gradual change. Excesses have occurred only when leaders failed to yield to the manifest trend of the times.

Finally, it is well to ask ourselves whether Jesus was right in believing that a life not founded on the principles which he set forth must end in ruin. Each one of us knows of men who have been morally or physically wrecked when a great testing time came. Have any of these been men who built their lives four-square upon foundations which Jesus disclosed? Do you know of anyone who has successfully weathered a time of supreme testing whose life, even if not avowedly Christian, was not based upon the fundamentals which we have so far discovered in Jesus' teaching? If human society had been thoroughly permeated by the spirit of these first few chapters of Matthew's gospel, it is hard to believe that the events of 1914 would so thoroughly have shaken it. Those national and international ideals which are surviving the test of war approximate much more nearly the teachings of Jesus than do those which have become discredited in the years of conflict. As one reads carefully the recent great statements of principles on which the hopes of mankind are pinned, their resemblance to the teachings of Jesus proves fairly startling. The past few years have been demonstrating that any national or international order which the world can tolerate must be based on those principles which Jesus so clearly set forth. The identity may not be deliberate or even conscious, but it must be real. The process of transforming and saving the world

would be immeasurably hastened if all professed followers of Jesus were to see more fully the implications of his teachings and were to give themselves seriously to carrying them out in their own lives and the life of their communities.

CHAPTER V

SOME MEANS OF ACHIEVING AN IDEAL WORLD

Daily Readings

Fifth Week, First Day

35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. 36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. 37 Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

1 And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; 4 Simon the Cananæan, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give. 9 Get you no gold, nor silver, nor brass in your purses; 10 no wallet for your journey, neither two coats, nor shoes, nor staff:

for the laborer is worthy of his food. 11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. 12 And as ye enter into the house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—Matt. 9: 35—10: 15.

Notice the sequence. In verse 35 Jesus is represented as himself teaching, healing, and preaching. But (v. 36), he saw the impossibility of reaching "the multitudes" of common folk who were neglected by their natural leaders and who needed him. He therefore urged his disciples to pray (v. 37) that more "laborers" be sent forth. Apparently to help answer that prayer, he sent out his twelve intimate companions. Notice that these disciples, like the men to whom they were to minister, were of the humbler elements of the nation. The intellectual and ecclesiastical aristocracy of the nation had failed to establish a sympathetic leadership of the lower classes, for education and birth had bred disdain (John 7: 49) and had erected a barrier. Jesus attempted to reach the untouched masses by choosing and training men from their midst. Notice, as far as we know them, the occupations represented. Four disciples were fishermen of the better class, one was a tax-gatherer, and another was probably a member of a popular revolutionary sect (the marginal reading for Canaanean is Zealot) which hoped to throw off the Roman rule. The selection of leaders from the less prominent walks of life to inaugurate the movement of which he dreamed implies that Jesus had great faith in the common man. The ordinary individual might become extraordinary if he could be led to assume a big

task. Society was not necessarily to wait for redemption upon men of wealth and culture, but could be made over by whoever caught the vision and unreservedly gave himself to it. And yet it is well to note that Jesus' disciples, as far as we know their history, were mostly from what we would term the middle class and not from the dregs of the nation. It is in this section of society that our democratic movements in politics and religion have very largely started or have had their stronghold. The English Independents, English political liberalism, and the French Revolution are fair examples. Jesus' judgment is confirmed by the experience of democracies.

It is well to note, too, that the organization which Jesus made of his followers was of the simplest and most flexible kind. It was really nothing more than a small circle of congenial friends whom he encouraged to share his work. Would it have been better had Jesus left behind him an elaborate organization for carrying out his vision? The task he had in mind might seem to have warranted it. Would such an organization, if adapted to the needs of the first century, have proved workable in the twelfth or twentieth centuries? Ought we to regard any form of political or ecclesiastical organization as final and complete? What are the dangers of highly perfected pieces of social machinery?

Why were the disciples enjoined (Matt. 10:5) to limit their work to the "house of Israel"? Was it because of race prejudice? Compare with Matt. 28:19, Luke 10:25-37, and Acts 1:8.

Fifth Week, Second Day

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge

you; 18 yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. 19 But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father that speaketh in you. 21 And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death. 22 And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. 23 But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

24 A disciple is not above his teacher, nor a servant above his lord. 25 It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household! 26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the house-tops. 28 And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: 30 but the very hairs of your head are all numbered. 31 Fear not therefore: ye are of more value than many sparrows. 32 Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.—Matt. 10: 16-33.

Jesus warned his disciples that they would suffer persecution, and he said that men were to fear moral and spiritual compromise and death more than the destruction of the body. Progress such as he contemplated is always due to a minority who are in advance of their times and who are persecuted by the majority. Think, for example, of the earlier advocates of prohibition and of world peace.

Can a man be sure of the approval of God and of future generations simply because he is persecuted by the majority? Have all objectors to the established order the right to believe that the progress of future generations depends upon their holding fast to their ideals? Did Jesus commend all minorities and conscientious objectors?

What does Jesus mean by confessing him before men? What ways are there of denying him before men in college?

Notice again the great value which Jesus said that God places upon all life, and especially upon men, even when these are as humble as were the disciples.

Fifth Week, Third Day

34 Think not that I came to send peace on the earth: I came not to send peace, but a sword. 35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: 36 and a man's foes shall be they of his own household. 37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. 38 And he that doth not take his cross and follow after me, is not worthy of me. 39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

1 And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.—Matt. 10:34—11:1.

Consider what it may cost a man to cling to his convictions of right. How much should a man allow the wishes

of his parents to determine his choice of a life-work, his party affiliations, and his moral standards? Does Jesus mean verse 34 literally?

What is meant by losing one's life for Jesus' sake? Is it proper for one to seek for self-mastery and salvation for his own sake (compare John 17:19), or are these never fully found until a man forgets himself in a great cause? Is this principle true of nations? If so, how can a nation lose itself "for Jesus' sake"? Do you know of any nation that has ever done so? If so, where and when? Was Jesus' saying verified? Might a nation believe that it was losing itself for the sake of right and be mistaken as to what right is? Do you know of instances where this has happened? How can citizens of a country be sure that in supporting the government in some great national sacrifice, they are enabling their land to lose itself in a way that will really lead to a larger life? What is a Christian's duty in case he sincerely believes his country to be wrong?

Fifth Week, Fourth Day

2 Now when John heard in the prison the works of the Christ, he sent by his disciples 3 and said unto him, Art thou he that cometh, or look we for another? 4 And Jesus answered and said unto them, Go and tell John the things which ye hear and see: 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. 6 And blessed is he, whosoever shall find no occasion of stumbling in me.—Matt. 11:2-6.

John was in prison and doubting, as a man in idleness and confinement and suffering from the attendant despondency, is apt to do. What evidence did Jesus offer of the genuineness of his mission? From Jesus' answer, what would you say that he deemed his mission to be? Is it

fair to assume that the new social order which is involved in the Kingdom of God of which Jesus spoke, would embody this same spirit? Compare these verses with Luke 4:18-21, where Jesus chose from Isaiah a prophecy which he felt to be especially fulfilled in himself. Professed disciples of Jesus cannot be indifferent to a form of human society in which even a minority are condemned, by the accident of birth, to live in conditions that foster vice and disease. Nor is a man justified in planning his life-work without regard to the needs of other countries or states than his own. Can a truly Christian doctor be content to settle in the United States, where there is a fair supply of physicians, and ignore the claims of disease-ridden China, India, and Africa, where there is less than one physician with modern training to every quarter or half million of the population? Can a teacher feel himself justified in holding a position in America, for which there are many applicants who are nearly if not quite as well qualified as himself, while in other quarters of the globe vicious ignorance is rampant and schools are few and undermanned?

Fifth Week, Fifth Day

7 And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? 8 But what went ye out to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses. 9 But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. 10 This is he, of whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he. 12 And from the days of John the

Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye are willing to receive it, this is Elijah, that is to come. 15 He that hath ears to hear, let him hear. 16 But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows 17 and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn. 18 For John came neither eating nor drinking, and they say, He hath a demon. 19 The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.—Matt. 11: 7-19.

Did Jesus mean to say (v. 11) that John the Baptist was not "in the Kingdom of God"? What ground had he for this assertion? Compare Matt. 3: 7-12, where John's conception of Jesus' mission is given, with Jesus' own conception of his mission in Matt. 11: 5. How do the two differ? To John the Kingdom of God meant, apparently, a quick destruction of the existing order by a cataclysmic day of judgment and the sudden establishment of an ideal world. To Jesus it seems to have meant, among other things, a transformation of society as he found it, by healing deeds of sacrificial love and mercy and words of courage and cheer. Are these two views still in existence? Which is more clearly in accord with the facts of history? Contrast, too, John and Jesus in verses 18 and 19. John was the ascetic, separating himself from the daily life of men. Jesus, while condemning frankly the evils that he saw, mixed freely with men and joined gladly in such of their social life as he could without compromising his conscience. Which would be more likely to look hopefully for the evolution of something better from the existing state of society? Which would be likely to show more love and more appreciation of the difficulties which men face?

Fifth Week, Sixth Day

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. 23 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. 24 But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: 26 yea, Father, for so it was well-pleasing in thy sight. 27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. 28 Come unto me, all ye that labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.—Matt. 11: 20-30.

Yesterday we noticed the love and sympathetic knowledge of men which Jesus had. Consider today first of all his plain and solemn pronunciation of doom upon communities which disregarded his message. To what wrongs in its midst is your city or college indifferent? Of what faults does the American nation need to repent? Are there world-wide sins of which this age is guilty and which, unless they are eliminated, will bring destruction to our civilization? If so, what are they? What can an individual do to help change his city or nation or generation?

The main point of verses 20-24 is, apparently, that privilege means responsibility. What classes in America and what nations in the world excel in wealth and knowledge? A new world order cannot come unless especially endowed communities, classes, or individuals recognize that their position involves obligation and act accordingly. When you remember that America is today wealthier than any other nation, that it has the advantage of all the fruits of Western civilization, including whatever Christian elements there are in it, what ideals and specific policies do you feel should predominate in our foreign relations? When you recall that college students and graduates are, on the whole, the most privileged group in America, what duties do you believe are incumbent upon them? Have they assumed these? Are our universities and our university clubs centers of light and inspiration in their local communities? Are they centers of reform movements, of self-denial, and of foreign missionary enterprise?

Find, if you can, as the studies progress, what Jesus meant by "the day of judgment."

To what does the "these" of verse 25 refer? Does Jesus mean in verses 25 and 26 to encourage class distinctions between the "wise" and the "babes"? If so, is this democratic? Remember his treatment of the centurion, Matt. 8:5-13, and the ruler of the synagogue, Matt. 9: 18-26. What classes of his day did Jesus have in mind when he spoke of the "wise and prudent"? Of which is Jesus glad, that these had failed to see the truth or that in spite of their obtuseness the common folk had listened to him?

Fifth Week, Seventh Day

1 At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry and began

to pluck ears and to eat. 2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath. 3 But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him; 4 how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? 5 Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? 6 But I say unto you, that one greater than the temple is here. 7 But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. 8 For the Son of man is lord of the sabbath.

9 And he departed thence, and went into their synagogue: 10 and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. 11 And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. 13 Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. 14 But the Pharisees went out, and took counsel against him, how they might destroy him.

15 And Jesus perceiving it withdrew from thence: and many followed him; and he healed them all, 16 and charged them that they should not make him known: 17 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

18 Behold, my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgment to the Gentiles.
19 He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.
20 A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgment unto victory.
21 And in his name shall the Gentiles hope.—Matt. 12: 1-21.

The Pharisees were the religious leaders of the Jews of the day. They stood for uncompromising orthodoxy, for exact adherence to the religious ritual and customs that had come down from the past. They were the champions of strict Judaism against the tendencies that would make the nation conform to the culture of surrounding peoples. They were intensely and narrowly patriotic, holding in contempt all alien civilizations and keeping unswervingly to the traditions of their ancestors. One of these traditions was a stereotyped form of Sabbath observance. Notice that Jesus insisted that human life is of more importance than institutions, that mercy is of more value than blind adherence to customs or beliefs which are cherished simply because they are old. Men must use reason in religion. What established international practices are there which tend to crush out human life? Jesus would evidently hold that in an ideal social order institutions would be altered as human needs changed. What institutions today need changing if a better international order is to be introduced? What is the meaning of verses 19 and 20? What would this ideal mean in relations between peoples and nations? Note the world outlook of verse 21.

Comment for the Week

So far in these studies we have concentrated our attention upon the characteristics of that new world order which would result if Jesus' ideals were to be realized. We are to have occasion later to revert to these and to add to them. This week, however, let us consider some of the means by which Jesus believed that his dream was to be made a reality.

It is well to note, in the first place, that he chose as his intimates twelve men who, so far as we know their past history, were largely members of the middle class, if one

may use that term in connection with the Jewish society of the time. To the casual observer they would probably have seemed to lack the education and the outstanding traits of mind and personality which one would ordinarily look for if he were picking leaders to inaugurate a new world order. The audacity of Jesus in believing that he, the son of a humble artisan, was to have a dominant part in transforming the world was in itself fairly staggering. To choose as his intimates and successors the type of man that he did seems the height of folly. The centuries, however, have demonstrated the truth of his assertions and the wisdom of his methods. He believed in the infinite possibilities of men. He was confident that if individuals of moderate or latent ability could catch his vision and give themselves completely to it, they would be made over. What was primarily needed was complete faith in himself and his program and an enthusiastic, whole-hearted devotion, and these he found it impossible to arouse in members of the ruling classes. He was not blind to ability, as may be seen in his meeting with the rich young ruler (Matt. 19:16-22) and in his parable of the talents (Matt. 25:14-30), but he saw clearly that only men who could unreservedly share his convictions and his spirit could be his intimates and carry on his work. His confidence was justified. Among the Twelve were those who developed unsuspected powers; ordinary men became extraordinary. The success of Jesus' method is an imperishable example of what can be accomplished through the average man, an undying argument for belief in the masses.

In the next place, it is well to note that Jesus adjusted his organization to the demands of the moment. He needed a few men who should be constantly with him and by that contact catch his spirit and his hopes and learn to share in his work. The result was the Twelve. On

occasion he sent them out on specific missions. There is no hint, however, at any thought of an elaborate, nicely articulated organization. Had he formed one and given it the sanction of his creative touch, his followers would not have dared to alter it, and eventually as conditions changed they would have been hampered by an archaic institution. At their best, religious and political organizations too frequently tend to be ultra-conservative, and to have given them the sanction of Jesus would have made them hopelessly so. Whether this neglect of machinery was conscious and deliberate is not apparent, but Jesus' emphasis on the spirit and the ideal, leaving these to clothe themselves from age to age in different institutional forms, though at the time it may have seemed folly on his part, has been proved by the centuries to be the highest wisdom.

A third means by which Jesus saw that his ideal for the world was to be realized, was self-forgetful devotion even in the face of persecution. Men were to find their lives by losing them. Loyalty to the truth must take precedence over physical safety, ease, honor, and the ties of kindred. Taking up one's cross meant disgrace as well as physical suffering. To us, after the lapse of centuries of Christian tradition, the cross is a sign of honor; to Jesus and those who heard him it meant not only pain and death but public scorn. It was the means of execution for the worst malefactors. Human experience confirms the truth of Jesus' statement, for progress has always come through contest and the great bulk of mankind is hard to move. Ideals, customs, and institutions are persistent and change but slowly. What some sociologists have called "folkways" and others "the *mores*" are strongly tenacious of life. Any advance in society, whether large or small, has always been made possible by a few men whose conscience or vision has been keener

than their fellows' and who have braved the contempt and the anger of the majority. Only through the sacrifices and anguish of its noblest members does society approach perfection. And yet it is important to remember that not all minorities are right. The mere opposition of the majority is not an infallible indication of sainthood. Not all who bear a cross are the harbingers of a newer and better day, but only those who, in Jesus' words, follow him; only those men whose vision of a redeemed society is in accord with his own are safe guides. Perhaps it is well that society is comparatively inert. Were it more easily moved, it might be swept into far more devious and ruinous channels than is now the case. Persecution helps to separate truth from error.

One other method of Jesus that proves useful in attaining the ideal social order was the use of reason. Jesus was insistent that men bring existing institutions before the bar of justice and human judgment. That which has come down from the past is likely because of its antiquity to be blindly accepted as sacred and immutable. Jesus, however, insisted that men ask whether customs and traditions are right and whether—what to his mind was practically the same thing—they serve man's highest interests. Of institutions Jesus asked, do they harm man or serve him? It was the bigoted adherence to the past, the complacent and unreasoning orthodoxy of the religious leaders of his time, which provoked some of Jesus' severest denunciations and which finally had much to do with hounding him to his death. History, however, justifies Jesus and not his opponents. Think of the periods of the great forward movements of humanity. They have all been marked by a courageous application of human reason to inherited beliefs and institutions. It was that which brought on the Protestant Reformation and the attendant counter reformation in

the old church. It was that which marked the work of Copernicus and Galileo, of Henry the Navigator and Columbus, of the authors of the American Declaration of Independence and the French Declaration of the Rights of Man, of Lyall and Darwin, and of all the host of men who during the past centuries have been the pathfinders in science, politics, religion, literature, and social reform. It is this same spirit which today declares that war as the normal means of settling international disputes is stupid and wrong and that even now a world society is possible in which the use of armed force can be, if not eliminated, at least greatly reduced.

Notice finally how Jesus' method of approach differed from that of John the Baptist. John was a great preacher of righteousness, but so far as we have record of him there was little of sympathy and love in his methods. His moral vision was keen, but he expected a new and ideal world order to be ushered in by a stern and violent judgment which would suddenly and utterly destroy the bad. Jesus' emphasis was upon the slower process of love and mercy which would restore the weak, the suffering, and the poor. So prominent was this characteristic that his biographer saw vividly exemplified in him the ancient passage which said of the servant of Jehovah,

> "He shall not strive nor cry aloud;
> Neither shall any one hear his voice in the streets.
> A bruised reed shall he not break,
> And smoking flax shall he not quench,
> Till he send forth judgment unto victory."

Jesus was not blind to wrong; he could and did denounce it even more plainly and sternly than did John. Nor was he blind to the fact that inexorable justice will eventually bring a recalcitrant class or people to a fearful accounting. His glory, however, was in his rare

combination of mercy and justice. His emphasis was upon love; judgment was meted out only as love was outraged. And was not Jesus right? Violence has its part in transforming society, but the greatest changes are wrought by quiet, almost unnoticed acts of love and kindness.

CHAPTER VI

THE COMING OF THE IDEAL WORLD: DEVELOPMENT AND CATACLYSM

Daily Readings

Sixth Week, First Day

22 Then was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. 23 And all the multitudes were amazed, and said, Can this be the son of David? 24 But when the Pharisees heard it, they said, This man doth not cast out demons, but by Beelzebub the prince of the demons. 25 And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? 27 And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. 28 But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you. 29 Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth. 31 Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. 33 Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. 34 Ye offspring of vipers, how can ye, being evil, speak good things? for out of the

abundance of the heart the mouth speaketh. 35 The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. 36 And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.—Matt. 12: 22-37.

What was the sin against the Holy Spirit (v. 32)? Remember the circumstances that called forth Jesus' solemn word of warning. The Pharisees had, in the light of clear evidence, persisted in interpreting his works of healing, which to the unprejudiced observer were unmistakably deeds of mercy and made possible by the Spirit of God, to the direct aid of the prince of the demons. It would seem fair, then, to say that the sin against the Holy Spirit is the persistent refusal to face facts and situations as they are, an insistent habit of trying to interpret events according to one's preconceived opinions. No one can arrive at the truth in science or in any phase of life who fails to adopt this attitude. The sin would seem to be unforgivable, because a person in whom this attitude has become habitual cannot see his error and so repent. It is inconceivable that a God of love would not forgive a man who sees his sin and wishes to make reparation for it. Notice that the attitude of facing the facts in the unprejudiced way on which Christ is apparently insisting, is the basis of progress not only in science, but in all branches of knowledge. Without this mental honesty and open-mindedness, civilization would stagnate.

Sixth Week, Second Day

38 Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: 40

for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. 43 But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. 44 Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. 45 Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. 47 And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! 50 For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.—Matt. 12: 38-50.

Notice that the condemnation of verses 38-45 is directed against the acknowledged religious leaders of the Jewish nation of Jesus' day, and because they were blind to the import of the new religious movement which Christ headed. In any progressive civilization there will constantly be new expressions of the religious spirit, some of them reprehensible, many of them containing much of good, and a few of them indications of the road that mankind must follow if it is to arrive at a fresh and more nearly true knowledge of God. What new religious move-

ments are there today? Have you ever tried to evaluate them in an open-minded way? By what tests ought religious movements to be judged? What was Jesus' way of estimating their value? (Matt. 12:33). How would the foreign missionary movement meet these tests? What are its fruits in softening racial contacts, in elevating womanhood, in furthering education and sanitation, in giving new life to depressed classes, and in freeing individuals from sin?

Jesus here speaks of a "generation" as being guilty of sin. Are there mass sins as well as those of the individual? Can you name any which have world-wide prevalence? Think carefully on these questions, particularly the last, for it is probable that if such sins exist they will be so general that we shall take them for granted and not usually recognize them as such. Rabindranath Tagore, looking upon the Occident with the eyes of an Oriental who has been influenced strongly both by Hindu and Christian ideals, says that the dominant sin of the West is materialism and that the West has contaminated the rest of the world. What does he mean? Is he right?

Did Jesus in verse 50 recognize any racial barriers? Is a world-wide brotherhood possible on the basis of this verse? What would be the effect of such a brotherhood in realizing an ideal social order? Does it exist today in any degree? If so, where? Is either the Christian Church, the World's Student Christian Federation, Fratra Cordes, or the Socialist movement such a brotherhood? If so, which?

Sixth Week, Third Day

1 On that day went Jesus out of the house, and sat by the sea side. 2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. 3 And he spake to

them many things in parables, saying, Behold, the sower
went forth to sow; 4 and as he sowed, some seeds fell
by the way side, and the birds came and devoured them:
5 and others fell upon the rocky places, where they had
not much earth: and straightway they sprang up, because
they had no deepness of earth: 6 and when the sun was
risen, they were scorched; and because they had no root,
they withered away. 7 And others fell upon the thorns;
and the thorns grew up and choked them: 8 and others
fell upon the good ground, and yielded fruit, some a
hundredfold, some sixty, some thirty. 9 He that hath
ears, let him hear.

10 And the disciples came, and said unto him, Why
speakest thou unto them in parables? 11 And he an-
swered and said unto them, Unto you it is given to know
the mysteries of the kingdom of heaven, but to them it is
not given. 12 For whosoever hath, to him shall be given,
and he shall have abundance: but whosoever hath not,
from him shall be taken away even that which he hath.
13 Therefore speak I to them in parables; because see-
ing they see not, and hearing they hear not, neither do
they understand. 14 And unto them is fulfilled the
prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise under-
stand;
And seeing ye shall see, and shall in no wise perceive:
15 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

16 But blessed are your eyes, for they see; and your ears,
for they hear. 17 For verily I say unto you, that many
prophets and righteous men desired to see the things
which ye see, and saw them not; and to hear the things
which ye hear, and heard them not. 18 Hear then ye
the parable of the sower. 19 When any one heareth the
word of the kingdom, and understandeth it not, then
cometh the evil one, and snatcheth away that which hath
been sown in his heart. This is he that was sown by the

way side. 20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; 21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. 22 And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.—Matt. 13: 1-23.

Does Christian democracy demand equality for all men in all things—wealth, knowledge, and even character? Is such equality possible? Most of this chapter is taken up with a discussion of the Kingdom of Heaven, principally of the way in which it comes. The verses given today describe the manner in which an ideal operates in the lives of different men. There are those upon whom it makes no impression. There are those who lack persistence and stamina in carrying it out. There are, again, those from whose lives the vision is crowded by other things—selfish interests, for example, and the lure of other activities. Then there are finally some in whom an ideal lives and by whom it is propagated. Ask yourself whether Jesus' analysis is supported by the facts. Need we be discouraged if all men fail to prove themselves members of the last class? Think if you can of instances in your own observation of all four classes of men.

Who is responsible for the receptivity of the ground itself? Can human beings do anything to make responsive the hearts of their fellows? Can they make all hearts equally responsive? Consider the parts played by heredity and environment in determining human nature. How far can society hope to alter them?

Sixth Week, Fourth Day

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: 25 but while men slept, his enemy came and sowed tares also among the wheat, and went away. 26 But when the blade sprang up and brought forth fruit, then appeared the tares also. 27 And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28 And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? 29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. 30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. . . .

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. 37 And he answered and said, He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; 39 and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. 40 As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, 42 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.—Matt. 13: 24-30, 36-43.

What is the meaning of the parable in the terms of human progress? Is it that the Kingdom of Heaven is finally to come, and all evil to be eradicated only through some world catastrophe of such magnitude that it is called (v. 39 in the Greek) "the consummation of the age"? Was the Great War in any sense a judgment day—a clear

demonstration and condemnation of the horror of the evil that, during the nineteenth century, the ante-bellum period of peace, was scarcely distinguishable from good? (The tare is said to be a kind of weed that for some time after sprouting looks much like wheat.) May the "end of the world" in Jesus' eyes be some such catastrophe as the present, or a series of catastrophes, a fruiting of both good and evil, or must we await a complete wiping out of all human physical existence and the inauguration of a perfect society by a spectacular and fearful change, different not only in degree but in kind from anything the world has known?

Perhaps it would be well now merely to form a tentative opinion and to reserve our final judgment on this until after we have read more of Matthew.

Sixth Week, Fifth Day

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: 35 that it might be fulfilled which was spoken through the prophet, saying,

I will open my mouth in parables;
I will utter things hidden from the foundation of the world.—Matt. 13:31-35.

What is there common to the two parables of today's readings? Verse 33 evidently means that the entire world is altered by the presence of the Kingdom. Is this true? Take as an example India, where Christianity can be seen

at work in an avowedly non-Christian atmosphere. The results in this great country are not to be measured alone or even chiefly by the numbers of converts, but by the effect of Christian ideals upon non-Christian faiths and society. Education for Indian women had its inception in Christian missions. Reform movements in Hinduism, such as the Arya Samaj and the Brahmo Samaj, are directly attributable to missionary influence. There is a progressively strong tendency to emphasize in the older faiths those elements which they hold in common with Christianity and to erase those features which offend the Christian moral sense. The abolishment of suttee, the fixing of a minimum age for child marriage, the care for the degraded strata of society, can all be traced to Christian influence.

Does the parable mean that the entire world becomes the Kingdom of Heaven by the process of quiet growth? Consider again verses 24-30. Are both these methods of change, the evolutionary and the catastrophic, to be found in history? Consider the French Revolution and the growth of democracy in England in the nineteenth century. Notice that, whatever the method of its coming, Jesus has no doubt that an ideal social order will be realized. Ultimate victory is certain.

Sixth Week, Sixth Day

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: 46 and having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48

which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, 50 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.—Matt. 13: 44-50.

These first two parables seem to express the same idea. What is it? Is it the value of personal salvation, or is it that when the idea of what the Kingdom of God really is once dawns on a man, it so grips him that in the effort to see it become a reality he stands ready to sacrifice all that he has? From what you have so far seen of Jesus' ideal for human society, do you feel that it is one which expresses all the highest hopes of mankind, and that it is a program to which the best of men can give themselves with abandon? In verses 46 to 50 inclusive, "the consummation of the age" is again spoken of as some kind of catastrophe by which the bad are separated from the good. Apparently Jesus believed that the ideal society would come by a combination of the processes described in the parables of the leaven and the mustard seed and in the parables of the tares and the net. May we expect the perfect world order to come in our generation, or must we expect more periods of comparatively quiet growth followed by years of intense strife? Which is more in accord with human experience?

Sixth Week, Seventh Day

51 Have ye understood all these things? They say unto him, Yea. 52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

53 And it came to pass, when Jesus had finished these parables, he departed thence.

54 And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief.—Matt. 13: 51-58.

What is meant by verse 52? Remember that the scribes were the educated men of the nation. Does Jesus here show evidence of placing value upon learning? Scholarship certainly must be inspired with a worthy ideal if it is to be of use. Can you name any elaborate, able type of scholarship which is worthless or dangerous? Can the ideal social order be realized apart from the work of painstaking scholarship? What should be the ideals of Christian institutions of learning? How may they be of use in bringing about human advancement?

In the incident of Jesus' visit to his home town, what was it that hampered his usefulness (verse 58)? Consider how frequently in the chapters we have read Jesus speaks of faith as a prerequisite to works of healing. What did he mean by faith—a simple confidence in himself with no attempt to define who he was, or trust in God, or the adherence to a definite statement of religious beliefs, or acceptance of him as the Son of God? No work can be accomplished unless the man or men engaged in it believe it to be possible. No building or bridge could be constructed, no railway built, no canal dug, unless the engineers in charge believed that it could be done. Neither can a league of nations be made effective unless a fairly large proportion of the peoples of the great

powers believe in it. What can you and I do to help spread confidence in it?

Comment for the Week

Note first of all this week a characteristic of Jesus' ideal man: he would be perennially open-minded. In the readings of the first two days we heard Jesus solemnly condemning the religious leaders of his day, and the reason for his attitude was their lack of mental elasticity. They had certain preconceived ideas of what a prophet ought to be and when Jesus failed to conform to these they branded him as evil. They demanded, too, that a prophet authenticate his mission by means of certain "signs" which they believed should accompany it, and they were blind to any evidence, no matter how palpable, which did not conform to their predetermined standards. To Jesus' mind this woodenness of outlook was unpardonable. Men ought to divest themselves of prejudice and passion and face the facts, no matter what revolutions these might make in their intellectual systems. They must conform their explanations of men and the universe to what they find to be true, and not insist that the facts be made to fit into their philosophies. An unyielding bias of mind cannot but delay progress and bring disaster. Those churchmen who in Galileo's time tried to suppress the evidence which he had disclosed, because it played havoc with time-honored explanations of the universe, were standing directly athwart the line of human advance. They thought, perhaps, that they were loyal to God and to the Bible, but we can now see clearly that, had they been successful, that development of mankind which we must believe is God's wish would have been greatly delayed. Similarly, many deeply religious people have been distressed by those revelations of modern his-

torical research which have played havoc with certain inherited beliefs about Jesus and the Bible and have tried to close their minds to them. In doing so they have been false to the spirit of their professed Master and have again delayed progress. One must, as Jesus later said, have the humility of mind and the teachableness of a little child if he is to be a member of the ideal social order. Think for a moment of the disastrous results which follow when men twist facts to conform to their own prejudices. How often in time of war, for example, do eminent scholars whose business it is to lead in the quest for truth allow their patriotism to cloud their moral and intellectual insight and use their skill to justify breaches of international morals and their nation's entrance into an unjust war. A man should never allow his emotions to dull the keen edge of his moral or intellectual discernment.

Remember how often great and worthy moral and religious movements have been ignored by the leaders of the established order. Every new movement has had to fight its way against the prejudices of the majority. If society is to progress to an ideal state, its members must catch the spirit of Jesus, and while they submit all new movements to a rigid test, they must do so with open minds, gladly recognizing anything of worth, no matter in what unexpected form or unprepossessing garb it may come. Think specifically, before you pass from this paragraph to the next, of the unpopular or derided religious, social, and political movements of this age, try to see whether there is anything of good in them, and determine what your attitude toward them should be if you are to conform to the spirit of Jesus and become a help to progress and not a brake on it. This will require independence and courage, for the majority of an entire generation, as Jesus said, may be guilty of blindness.

The main interest of this week's readings centers in Jesus' description of the way in which society presses toward its ideal goal and the instruments that are of assistance in that process. He pointed out, in the first place, that not all mankind would have an active part in the achievement. Men react toward ideals in different ways, and not all pass on the torch to succeeding generations. Jesus was an optimist, but not a blind one. He did not expect that all men would accept his viewpoint at once or even that all who agreed with him would persistently follow him. In the lives of those who did follow him, however, the ideals which he presented were to have splendid fruitage, and upon them would depend the perpetuation of the vision. All of these, even, would not be equal in their response. Some would bear "a hundredfold, some sixty, some thirty." Experience proves how keen and accurate an observer of life Jesus was. Mankind reacts to the great ideals for the advancement of the race just as Jesus said, as any who are engaged in teaching, preaching, or any phase of social reform well know. Some men are so gripped by the vision of the ideal order that with joy they throw themselves heartily into its realization and place it before everything else. Such are the prophets of their community and of their age. All the leaders in great reforms and forward movements—such as Mazzini, Wilberforce, Lincoln, Wycliffe—are of that type. They are not, however, in the majority. Those who dream must face the hard fact that not all those with whom they seek to share their vision will lend them support. On some it will make no impression; others will appear to be enthusiastic, but will soon become discouraged; still others will have great possibilities and will be responsive, but in time will allow a lesser good or even actual evil to come in and choke the aspirations of their youth. There are always some, however, who can be

counted on to be both receptive and steadfast and these become the saviors of their age.

The two processes by which Jesus represents the Kingdom as coming, the evolutionary and the catastrophic, at first seemingly so contradictory, may in reality be supplementary. Recall what appears to be the rule in geologic history, that periods of steady growth and gradual change are followed by others in which revolutionary developments take place in a comparatively few centuries. Similarly in human history there are decades in which progress is slow, and in which better ideals are almost imperceptibly but steadily permeating the nations. Then there are other years when violence and revolutions rid the earth of old institutions which have grown harmful. Such has been the history of the growth of democracy. Periods of the gradual spread of the ideal are followed by others of strife—1775 to 1783, 1789 to 1815, 1830, 1848, 1860 to 1865, and 1914 to 1919 stand out in the last two centuries as such years. There were long decades of gradually increasing sentiment against slavery in this country, but the institution was finally consumed in four swift terrible years. The early centuries of English colonization in America displayed a gradual growth of ideals distinct from those of the home land, but independence and national unity came in a few short years of strife and strain. It is noteworthy that Jesus not only recognized the two processes, but believed that they were to result in progress toward the goal of an ideal society. Mankind was not to struggle and suffer in an endless round, in which all advance was merely temporary and illusory, but, to use the phraseology which Jesus took from his contemporaries, the Kingdom of Heaven was some time to come. The golden age was not in the past, but in the future.

This optimism may appear to be unjustified if one re-

gards only a few hundred years, but when one looks at human history as a whole and remembers that man has been on the earth for probably about 250,000 years and in that time has risen from the crude cave dweller to his present position, Jesus' attitude becomes fully justified. We all need this perspective and this hope, for in the brief span of our own lives the world may seem to be decaying. We must learn to hear what the centuries have to say against the years. We must, moreover, learn to look for the growth of the leaven, for the quiet influence of homes and of obscure mothers, teachers, doctors, and ministers, all of whom by unobtrusive, sacrificial living are preparing some small corner of the world for the new day. To these as well as to those who die on the battlefields of freedom must be awarded the credit for the race's slow and painful but certain advance.

Just what Jesus meant by "the consummation of the age" we may not clearly know. He lived among men who were prone to believe that the Kingdom of Heaven would come suddenly and by a violent change, in which the old order would be consumed, and from the ashes the new would arise suddenly and complete. If Jesus has been correctly reported, he believed that an end would come some time, but he also believed in quiet growth. He kept his poise and was not, like his contemporaries, carried away by the former conception. This belief in the early and complete realization of the perfect human society through violence is by no means unfamiliar to us of today. There are those who were convinced that the Great War would mark the complete destruction of the old order. Some proclaimed it as the preliminary to "the second coming of Christ" and others, not so theologically inclined, professed to believe that by the fires of war war itself would be destroyed and an era of lasting peace would be inaugurated. All danger of militarism

and autocracy, they held, would disappear, and the perfect democracy would at once be attained. Some ancient evils may, indeed, have been destroyed, but human experience seems to show clearly that their passing will not at once usher in the golden age. Other evils will remain to be weakened by long decades of relatively quiet change, succeeded again by years of special stress and strife. Jesus believed that the goal would some time be attained, but just when or exactly how he did not attempt to say.

The place which Jesus accorded to faith and scholarship as agencies in human progress was noticed in the readings of the week. Of faith we need not speak here. That will be discussed at length in a later study. Scholarship, however, deserves another word, even if no more than a brief one, for sometimes men are inclined to believe that Jesus depreciated it. He recognized clearly the place of the "scribe," the man whose chief occupation was learning. Scholarship, he held, must be inspired by vision and guided by the principles which he laid down. For such an educated class he felt that there was a distinct place. Think for a moment of the kind of scholarship that would result if Jesus' ideals were embodied in it. It would be unafraid and open-minded, no matter how contrary to current opinions it might be. It would be absolutely honest. It would necessarily be dominated by unselfishness and love and would apply to itself the test of social utility. It would be painstaking, willing to go the second mile, and it would be inspired by a vision of a redeemed humanity and ennobled by the sense of companionship with God. Consider what transformations would be wrought in our colleges and universities if these ideals were to predominate among both students and faculty. Bluffing and slipshod work in classrooms would disappear. Men would be acquiring an education, not to insure a selfishly "successful" career, but to realize

life in its fullness and to help others to that same goal. Instead of being prostituted to narrowly individualistic and nationalistic ends, as is now too frequently the case, education and research would be dedicated to the ennobling of the race. Fortunately, some of our universities and our trained leaders of thought have caught something of that spirit. The world waits longingly for more who will do so.

CHAPTER VII

INTERNATIONAL NEIGHBORLINESS

Daily Readings

Seventh Week, First Day

25 And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? 26 And he said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, desiring to justify himself, said unto Jesus, And who is my neighbor? 30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. 32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, pouring on them oil and wine: and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. 36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? 37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.—Luke 10: 25-37.

This week it is our purpose to turn to certain passages in Luke which have no parallel in Matthew, but which we must necessarily study if we are to have a clear and well-rounded picture of Jesus' teachings. And first of all we turn to that story to which has so uniformly been given the title, "The Good Samaritan." What called forth the parable? What did Jesus say would be the result of keeping the ancient commandment? Was this result to follow in this existence, or after death, or both? Why did Jesus select, as those who failed to obey the commandment, representatives of the religious leaders of his time? What was wrong with them? Are those who today profess to be religious in danger of the same mistakes and sins? If so, how? Who were the Samaritans? (See II Kings 17:24-26 for their ancestry.) How were they regarded by the Jews? (See John 4:9; 8:48; and Luke 9:51-56.) Why was it that Jesus chose a Samaritan to illustrate the ideal love of one's neighbor? What, from this parable, would you judge that Jesus' attitude would be toward race prejudice? Consider the part that such prejudice has in causing strife between and within nations. How does it show itself in America; in other quarters of the globe? If race contacts were Christianized, what would happen to interracial strife? Can you name any Christian agencies which are now at work to realize Jesus' ideals in this particular? Remembering that the Samaritan was of a religion differing from that of Jesus, what would you say would be Jesus' attitude toward men of alien faiths? Is it possible for Christians, while following strictly the spirit of their Master, to cooperate with men of other religions? Would this spirit do away with the religious bitternesses which separate mankind? Would it eliminate all religious differences? Would it put a stop to Christian foreign missions?

Seventh Week, Second Day

1 Now all the publicans and sinners were drawing near unto him to hear him. 2 And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

2 And he spake unto them this parable, saying, 4 What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. 7 I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.

8 Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? 9 And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. 10 Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15: 1-10.

What was the occasion for these two parables? For what classes of men did Jesus show a predilection? Why? When are men "lost"? What attitude will a world society which has caught Jesus' spirit take toward the backward and degraded races? What practical and political means can you suggest for expressing this spirit? Have America's experiment in the Philippines, the Belgian occupation of the Congo, and the British administration of India been in accord with it? What attitude should this spirit beget in Americans toward the Negro, and toward the more recently arrived immigrant? What are Christian foreign missions doing for the unfortunates and the degraded of other lands? Ought we to support them, or ought we to leave the task that they are under-

taking to the religions of those lands? What is the significance of the phrases "until he find it" (v. 3) and "until she find it" (v. 8)?

Seventh Week, Third Day

11 And he said, A certain man had two sons: 12 and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. 13 And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want. 15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: 19 I am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring the fatted calf, and kill it, and let us eat, and make merry: 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 26 And he called to him one of the servants, and inquired what these things might be. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 But he was angry, and would not go in: and his

father came out, and entreated him. 29 But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends: 30 but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that is mine is thine. 32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.—Luke 15: 11-32.

What was the occasion for this parable? Judging from this story and the two of yesterday's reading, would you say that Jesus' interest was in masses of men or single persons? Where did he place the emphasis, upon institutions or individuals? Why did not the prodigal's father follow after the lad and urge him to come home, or, perhaps, compel him to leave his evil companions? Was it respect for the son's personality? Is it merely accidental that Jesus depicts the father as taking this attitude, or is it expressive of Jesus' spirit? Do you recall in the life of Jesus any occasion when he forced himself or his message on anyone?

What relation to democracy has this respect for a man's individuality? What ought to be the spirit of our treatment of criminals? If a nation were truly Christian, what would be its attitude toward a criminal fellow-nation? What if that nation in its crime had deliberately oppressed or murdered other peoples?

What was wrong with the elder brother? Do we have any like him today? If so, who? Is this spirit displayed in the treatment of one people or nation by another? If so, where and how?

Seventh Week, Fourth Day

7 And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; say-

ing unto them, 8 When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, 9 and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. 10 But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. 11 For every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted. . . .

9 And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week; I give tithes of all that I get. 13 But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. 14 I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled: but he that humbleth himself shall be exalted. —Luke 14: 7-11; 18: 9-14.

The fault with the wedding guests and with the Pharisee in the temple was self-assertiveness based on a conviction of superiority, and an utter blindness to their own shortcomings. This spirit is often a racial and a national characteristic and is especially marked in the intercourse between European and non-European peoples. We condemned the German's pride in his civilization and his serene conviction that his Kultur was the best in existence and that he was, accordingly, in duty bound to spread it abroad, by force if need be. Do we have in America anything corresponding to this spirit? If so, how does it show itself? Recent wars and international injustice have been largely caused by excessive nationalism. Each

people is convinced that its language and culture have a right to exist, but, not content with that, it attempts to force these on weaker neighbors who either cherish a similar belief about themselves or quickly come to do so. Can you name specific instances where this has been the case? There can be no lasting peace until each nation learns the prayer of the publican.

There is such a thing as excessive self-depreciation, and a humility is possible which is dishonest and refuses to recognize excellences. The critics of a nation are apt to be blind to the good features which are distinctive of their country's ideals and institutions. Name, if you can, instances in which Jesus showed himself to be appreciative of the good in his own nation and expressed pride in his race and its history. Is it ever the duty of a nation or race to offer to share its ideals with another? Should it ever attempt to force these on another? If so, when? Would Jesus' spirit preclude the propagation of Christianity or of democracy? Note that Jesus, while condemning the pride of the Pharisees, yet preached widely his own convictions of right and wrong. Can a subject race obtain recognition from its masters better by violence or by striving to be worthy of respect? Consider the wisdom of Booker T. Washington's advice that the Negroes seek by progress in civilization to be worthy of social equality with the whites, rather than attempt to obtain it by a resort to the courts and legislatures.

Seventh Week, Fifth Day

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. 13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind: 14 and thou shalt be blessed; because they have not wherewith to recom-

pense thee: for thou shalt be recompensed in the resurrection of the just.—Luke 14: 12-14.

What practice does Jesus censure in verses 12-14? What spirit does he enjoin? Why? Consider how the attitude of giving that one may get, or of giving because one has been given to, ruins all generosity of soul and reduces a normal expression of love and good will to a dreary series of commercial transactions. Can you name any instances where one people has given to a less fortunate nation or race without hope of reward? What results have followed?

13 And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me. 14 But he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. 20 But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? 21 So is he that layeth up treasure for himself, and is not rich toward God.—Luke 12: 13-21.

What is the general principle which this parable was meant to illustrate? In what does the highest civilization consist? Is wealth indispensable to it? What in general should be the chief end of national policies and diplomacy? Should it be to promote the acquisition of wealth by an individual nation, even at the expense of other peoples, or should it be to insure justice between classes and races and to promote the highest civilization? Sub-

ject the leading international policies of our great parties to the test of the standard which you have decided to be the true one. Are, for example, protective tariffs morally right?

Seventh Week, Sixth Day

19 Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: 20 and a certain beggar named Lazarus was laid at his gate, full of sores, 21 and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. 23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. 26 And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. 27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; 28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 But Abraham saith, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.—Luke 16: 19-31.

Of what sin was the rich man guilty that his existence after death should be one of torment? Had he wilfully or consciously wronged Lazarus or other poor men? The picture is one of a man living well, enjoying the things

that minister to the physical senses, and ignoring suffering about him and the opportunity for friendship with those outside his own class. This attitude of mind, apparently, was in Jesus' eyes a fearful mistake. What would be the opposite of the rich man's attitude? In these days, when all the world is so closely bound together by rapid transportation and communication, it would seem that a people, judged by this standard of Jesus, is guilty of sin if it is content to enjoy its own superior economic opportunities and makes no effort to share them with others. Is it right, from fear of lowering our standard of living, to close our doors against the immigration of cheap labor? May restriction of immigration be right on other grounds, as, for example, the difficulty of assimilation and the consequent loss of national unity and ideals? Ought nations, if they follow Jesus' standards, to strive on the basis of relative needs to divide among all peoples the raw materials of the globe—food, coal, iron, and cotton, for instance? Is such a division practicable? Is it right? Intelligent leaders of the nations of eastern Asia complain that European and American peoples have preempted most of the desirable vacant lands of the globe and have closed them to all others. Is their complaint a just one? Can you suggest a possible remedy?

Seventh Week, Seventh Day

1 And he entered and was passing through Jericho. 2 And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. 3 And he sought to see Jesus who he was: and could not for the crowd, because he was little of stature. 4 And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for today I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all

murmured, saying, He is gone in to lodge with a man that is a sinner. 8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. 9 And Jesus said unto him, Today is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man came to seek and to save that which was lost.—Luke 19: 1-10.

What did Zacchæus do to win the commendation of Jesus? Did he divest himself of all his wealth? Did he forsake his occupation of taxgatherer? Would Jesus demand of all the rich that they become poor? Did he advise communism or the equal division of wealth? Revert once more to the question of what it was that led Jesus to say of Zacchæus that salvation had come into his house. Is it possible for a nation to make restitution for wrong that it has done? If so, how? Consider what, in verse 10, Jesus said was the ruling motive of his life. Should disciples of Jesus have this same eager desire? Should they confine their efforts to their own race or nation? Is it possible for a nation to become so imbued with the spirit of Jesus that it will have this purpose as a guiding principle in both its internal and foreign policies? Think of some specific things which, if this were the case, the United States might do.

Comment for the Week

We have taken up in this week's readings passages which are not contained in Matthew, but which are of importance in amplifying our knowledge of Jesus' ideals. As we attempt to sum up the week's work certain features stand out prominently, and throw more light on the characteristics of the world order of which he dreams.

In the first place, Jesus had an intense passion for helpfulness. That stands out all through his life, but particularly in the parables and incidents that we have read

during the past seven days. The man who had obeyed the law of neighborliness was one who was willing to help the utter stranger. To Jesus, "neighbor" meant anyone who is near at hand, no matter what his race, class, or religion. The bond of humanity and the existence of a need that could be relieved constituted an obligation. Jesus himself was keenly alive to any opportunity of the kind. Take, for instance, the story of Zacchæus. Here was a man who needed something that Jesus could give. The Master, ever on the alert, recognized the unspoken appeal and, at the risk of calling down on himself the censure of those who despised the taxgatherer's business, he went home with the man. This disregard of the barriers of class and occupation was not confined to one incident; it was so characteristic of Jesus that it repeatedly brought down on his head the reproaches of the "respectable." In explanation of his actions, Jesus in three parables gave expression to the spirit which prompted him. The very fact of waywardness was to him an appeal. He did not condone or ignore it, but exerted himself to correct it.

As a natural corollary to this position, Jesus had nothing but condemnation for the opposite spirit. The correct but cold-hearted and self-centered elder brother becomes, when pictured by Jesus, a sorry figure in comparison with the forgiving father or even the returned prodigal. The rich man who had made it his life-object to amass things was declared to be a fool. He who had lived in luxury and had ignored human need at his very door was portrayed as suffering intensely in the existence beyond the grave. Place-seekers and men of overweening vanity were held up to scorn, and the practice of confining one's entertaining to one's own social set was declared to be short of the spirit of true hospitality and generosity.

What does all this mean when interpreted in terms

of modern international and interracial contacts? What kind of society would result if it were dominated by the spirit of Jesus as shown in these typical selections from his life and words? We are living in a day when all men have become neighbors, whether they will or not. The railway, the steamship, the telegraph, and the telephone have bound us all together. Our statesmen are forced to consider the problems of China, of Russia, of Turkey, and of Germany with fully as much care as those which we have labeled "domestic." If the wealthier and more powerful nations catch the spirit of Jesus, they will try to insure for every people and to every person the opportunity for freedom and self-development. We will not exploit other peoples, regardless of their interests. We will strive to understand sympathetically alien nations and to denounce all those who would circulate false rumors about them. We will be impatient with that spirit which in the name of patriotism extols the virtues of its own land and magnifies the shortcomings of stranger countries. We will rid ourselves of race prejudice, remembering, however, that a frank recognition of the deficiencies of another is not included under that term. Wherever illness and hunger exist we will feel the call to help. We will strive to share our painfully acquired and still imperfect medical science with lands where gross ignorance and superstition dominate the treatment of disease. Such things as we have learned and embodied in our modern systems of education we will make available to others. The joyous faith in God as Father and in immortality, which are our heritage from Christian forbears, we will offer to share with those who have been less fortunate than ourselves. As a nation we will try to facilitate an equable distribution of the world's supplies of food, fertile land, and minerals and will not hoard them for ourselves. Foreign commerce we will regard

as a means not of selfish aggrandizement, but of international helpfulness. Times of flood and famine will call forth a generous offering of relief and of assistance in preventive measures. We will never force ourselves or our culture upon others, although as a nation we may at times need to restrain by violence and even destroy those who would oppress the weak and the innocent.

We will regard wealth not as an end but a means, and a means not of selfish enjoyment but of loving ministry. We will question seriously whether much of the luxury and even the comfort of our life is not wrong while other races or classes suffer. The display of riches in fine houses, clothes, and automobiles when contrasted with the hand-to-mouth existence, the disease, and the suffering of less fortunate peoples on other continents, becomes a fearful crime. Much of our college life is selfish and needlessly expensive. Our universities are too frequently clubs of the rich and comparatively well-to-do, in which a false ideal of "success" is inculcated, where the more fortunate are taught how to use and acquire luxuries, and those who are fitted by natural endowments to be the leaders of a better age are trained to perpetuate the iniquities of the old order. This, from the standpoint of Jesus, is woefully and utterly wrong. Men with these ideals are a greater menace to society than avowed criminals. The selfish use of wealth Jesus inveighed against as a stupid and fearful sin. He never winked at prostitution, dishonesty, or flagrant vice, but he had far more to say about the sins of respectability and the misuse of property. These sins easily become national. We of America with our fertile prairies and our almost untouched sources of raw materials have a heavy responsibility to the overcrowded lands, where famine, disease, and ignorance are rife. Too frequently we are tempted to use the weakness of these peoples as an excuse for depriving them of what

resources they have. Diplomacy and international trade have been eminently selfish.

Are these principles of Jesus quixotic? We may admit that it is desirable to have the world free from racial and religious prejudice and that it would be ideal if an equal opportunity could be afforded to all peoples and individuals for well-rounded living. If nations as such would be helpful to weaker ones, if congresses and parliaments would vote appropriations for famine relief and education in alien lands as readily and on as large a scale as they do for battleships, the latter might be unnecessary. Was Jesus a mad dreamer when he spoke of a world in which this spirit would be dominant? Old as it is, human society is still so young and crude that any prophecy concerning it is little more than a venture of faith. We do know, however, that the opposite of Jesus' principles means a relapse into barbarism and possibly the destruction of the race. It is by cooperation that man has won his victory over the inanimate world and the brute creation, and further progress can be possible only as he learns more fully the lesson of the solidarity of the race. We know, too, that this spirit of Jesus seems to be on the increase and that even today we have striking examples of it. The relief undertakings and the philanthropic enterprises of the past few tragic years have been on an unprecedentedly large scale. In spite of war and hatred, liberals are preaching more boldly than ever before the necessity for a brotherhood that shall be world-inclusive. In every land are those who are fighting disease, poverty, ignorance, and vice. Downtrodden nations and castes are stirring with new life and hope. Women are achieving greater freedom and opportunity for self-development. Jesus' ideals for society are far from complete realization, but those who believe in him today have more to reenforce their faith than did those who followed him in Galilee.

CHAPTER VIII

FURTHER MEANS OF ACHIEVING AN IDEAL WORLD

Daily Readings

Eighth Week, First Day

1 Then there come to Jesus from Jerusalem Pharisees and scribes, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? 4 For God said, Honor thy father and thy mother: and, He that speaketh evil of father or mother, let him die the death. 5 But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; 6 he shall not honor his father. And ye have made void the word of God because of your tradition. 7 Ye hypocrites, well did Isaiah prophesy of you, saying,

8 This people honoreth me with their lips;
But their heart is far from me.
9 But in vain do they worship me,
Teaching as their doctrines the precepts of men.

And he called to him the multitude, and said unto them, Hear, and understand: 11 Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. 12 Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying? 13 But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up. 14 Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit. 15 And Peter answered and said unto him, Declare unto us the parable.

16 And he said, Are ye also even yet without understanding? 17 Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? 18 But the things which proceed out of the mouth come forth out of the heart; and they defile the man. 19 For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: 20 these are the things which defile the man; but to eat with unwashed hands defileth not the man.—Matt. 15:1-20.

The point of these verses is, as in so many instances of conflict with the Pharisees, a question of proportion between rational ethics and adherence to traditional forms. Here it was the custom of washing which had become sacred. Is the ideal human society bound up inseparably with any form of church organization, or ritual, or statement of creed? Is it confined to any form of political organization?

Did Jesus deny that his disciples had committed a fault in failing to conform to the conventional demands of polite society? What did he say was the danger of these forms? Do we allow differences in social conventions to raise barriers between peoples of differing cultures? If so, where?

Does history prove that right ultimately triumphs and that time justifies truth and reveals falsehood (v. 13)? Are we of the Occidental world, who now pose as the guides and leaders of civilization, in any respect blind (v. 14)? If so, how?

Notice the vices which Jesus singles out as serious. Is it possible for one nation to steal from another? If so, give instances when it has been done. Has the United States ever been guilty of theft? If so, when? What harm may "false witness" do in creating ill feeling between peoples? We have had in this country in recent years much evil said of the Japanese. How much of this

has been based upon rumor or a distorted conception of national characteristics? What is the duty of disciples of Jesus toward such reports? What is meant by "railing"? Would you say that we have been guilty of this against the Germans?

Eighth Week, Second Day

21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. 22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel. 25 But she came and worshipped him, saying, Lord, help me. 26 And he answered and said, It is not meet to take the children's bread and cast it to the dogs. 27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.—Matt. 15:21-28.

Was Jesus here guilty of race prejudice? Consider any reasons why he must confine his own particular work in the flesh to "the lost sheep of the house of Israel." Notice his glad responsiveness to the faith of this woman of another nation.

13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? 14 And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. 15 He saith unto them, But who say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. 18 And

I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. 19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he the disciples that they should tell no man that he was the Christ.—Matt. 16: 13-20.

What did Jesus mean by verses 18 and 19? Remember that Peter was, as far as we have record, the first of the twelve disciples openly to acknowledge a belief in Jesus' peculiar relation to God. These verses would seem to mean that the Christian Church is to have as its stable element all those who, like Peter, have come to see the unique position of Jesus and have enthusiastically acknowledged it. It was to be, too, through men who, like Peter, had seen the significance of Jesus and his message that other men were to find admission to the ideal social order (v. 19). Do you and I believe wholeheartedly enough in Jesus and his program to be effective advance agents of the new social order? Compare with Matt. 5: 13. Notice again in v. 18 Jesus' belief in the ultimate triumph of his Church. Jesus was a confirmed optimist, but a very sane one. Notice, too, that the metaphor represents the organized forces of righteousness as carrying on an aggressive siege against the inert resistance of evil: evil, and not righteousness, is on the defensive.

Eighth Week, Third Day

21 From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. 22 And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou

mindest not the things of God, but the things of men. 24 Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. 26 For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? 27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. 28 Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.

1 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: 2 and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. 3 And behold, there appeared unto them Moses and Elijah talking with him. 4 And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. 5 While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them and said, Arise, and be not afraid. 8 And lifting up their eyes, they saw no one, save Jesus only.

9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. 10 And his disciples asked him, saying, Why then say the scribes that Elijah must first come? 11 And he answered and said, Elijah indeed cometh, and shall restore all things: 12 but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them. 13 Then understood the disciples that he spake unto them of John the Baptist. . . .

22 And while they abode in Galilee, Jesus said unto

them, The Son of man shall be delivered up into the hands of men; 23 and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.—Matt. 16:21—17:13; 17:22, 23.

Jesus evidently saw at an early date that the cross was ahead of him. He also saw clearly that for every true disciple of his, self-renunciation was necessary and persecution of some kind inevitable. What forms may persecution take? Why is it necessary for the progress of human society that some should undergo it?

Is it possible for a nation to save its life by losing it? If so, how? May a nation lose its soul while attempting to gain the entire world? Has this ever been true? Where and when? Does imperialism mean decay of the people that practices it? Consider the exhaustion of the long wars necessary to achieve it, the turning of the national ambition away from the finer things of the spirit to the acquisition of wealth and power. Is it possible for a nation to expand, annexing other peoples and territories, and still preserve and strengthen what is best in its national life? If it is to do so, in what spirit must it acquire and administer its new possessions?

Eighth Week, Fourth Day

14 And when they were come to the multitude, there came to him a man, kneeling to him, and saying, 15 Lord, have mercy on my son: for he is epileptic, and suffereth grievously; for oft-times he falleth into the fire, and oft-times into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. 18 And Jesus rebuked him; and the demon went out of him: and the boy was cured from that hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast it out? 20 And he saith unto

them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.—Matt. 17: 14-20.

Compare with the parallel account in Mark 9:14-29.

Is it literally true that there is a faith that removes mountains? Consider the Culebra Cut. Could the Panama Canal have been dug had there not been faith on the part of engineers and contractors? Consider the place of faith in the achievement of the new world democracy involved in the Kingdom of God. There are enough difficulties confronting human society to make us all despair for the future of civilization. Is it reasonable to expect men of faith to overcome these? Can evils be overcome in any other way? Compare with Matt. 11:25. Any great forward step is a venture of faith. All reforms are ridiculed or quietly ignored by a majority of "the wise and prudent" and those who advocate idealistic changes are, in the eyes of their generation, "foolish." What should be our attitude toward the schemes of those who are accused of being dreamers? Should we accept or reject them without investigation? Faith is, apparently, an acquired characteristic, to be obtained only through practice and struggle (Mark 9:29) Its absence Jesus regarded as a sin; a Christian cannot consistently be a pessimist.

Eighth Week, Fifth Day

24 And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your teacher pay the half-shekel? 25 He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinketh thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons or from strangers? 26 And when he said,

From strangers, Jesus said unto him, Therefore the sons are free. 27 But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.—Matt. 17: 24-27.

Notice Jesus' attitude toward the established order in paying the half-shekel tax to support the temple and its worship. Remember, too, that he faithfully attended the synagogue, and yet in both synagogue and temple there must have been much of which he could not approve and which may have bored him. He must have known, too, that his teachings would eventually lead his followers to abandon both institutions. And yet, while Jesus conformed to much in the existing society, he never hesitated to denounce any sins in it that caused human suffering. Apparently he believed in making a revolution not by a sudden and complete change, but by a gradual evolution. It seems that he hoped that his disciples would endeavor to bring in the Kingdom of God and the new world order by gradual means, not by violent revolution. What is this attitude when applied to existing church organizations and toward the state as now constituted?

Was Jesus in any sense an opportunist? That is, did he endure evils in society, waiting until a better opportunity should come to attack them, and realizing that perfection could not be attained in his time; or did he demand that perfection be immediately reached? Remember that we have no evidence that he ever attacked slavery, and yet slavery was a characteristic of the world of his day and was directly opposed to his spirit. As far as we know, he did not single out drunkenness for attack nor stand against the almost universal wine-drinking of his time, and yet we are today confidently fighting the liquor business in his name. Does opportunism de-

mand the approval of evil? It is possible, while never palliating social wrongs, to tolerate some of them while working for the gradual elimination of those that are most outstanding? Can a man, while believing that war as an institution is wicked and stupid, tolerate it and even engage in it, hoping by so doing to ameliorate its horrors and to make its recurrence less frequent or entirely impossible?

Eighth Week, Sixth Day

1 In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? 2 And he called to him a little child, and set him in the midst of them, 3 and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me: 6 but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.

7 Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! 8 And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. 9 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. 10 See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. 12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the

ninety and nine which have not gone astray. 14 Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.—Matt. 18: 1-14.

Apparently it was the attitude of humility, of teachableness, that Jesus commended in the little child. Those who were to enter the Kingdom of God were always to be open to new truth, always willing humbly to face the facts, to inquire eagerly for information from every source. This teachableness, this willingness to learn and to divest oneself of preconceived notions if they are found to be contrary to the truth, is indispensable to individual and human progress; it is the scientific spirit at its best. We should never be afraid to face facts, whether in theology, diplomacy, or domestic politics.

Notice here what we have seen so repeatedly in Jesus' teachings—the great value placed upon the individual, even the humblest, the youngest, or the most sinful. Think again of the bearing of this on democracy.

In what ways are we apt to cause others to stumble? Does Jesus mean that the "occasions for stumbling" must always exist? What then of "Thy kingdom come"? What ways are there in which we are apt to despise others? Have progressive peoples ever caused backward races to stumble? If so, when? Are we of the Occident responsible in any way for social evils in the non-Christian world? What of the liquor traffic in Africa and the trade in opium and cigarettes in China? What can we do to prevent backward peoples from being debauched by our less scrupulous fellow-countrymen? What responsibility have we for the foreign students in our universities?

Eighth Week, Seventh Day

15 And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. 16 But if he hear thee not, take with thee one or two more, that at the mouth of

two witnesses or three every word may be established. 17 And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. 18 Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. 24 And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. 25 But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 And the lord of that servant, being moved with compassion, released him, and forgave him the debt. 28 But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. 29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. 30 And he would not: but went and cast him into prison, till he should pay that which was due. 31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. 32 Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: 33 shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. 35 So shall also my heavenly Father do

unto you, if ye forgive not every one his brother from your hearts.—Matt. 18: 15-35.

What, in Jesus' eyes, should be the object and the spirit of criticism? Notice the knowledge of human nature which Jesus shows in outlining the method by which we are to "gain" our "brother." In case kindly censure failed to attain its object, what did Jesus say should be one's attitude toward the unrepentant? What was his own attitude toward "the Gentile and the publican"? Should social and international as well as individual faults be approached in the spirit of verses 15-17? If so, how would you go about it? It is a waste of time simply to talk aimlessly about prevailing evils in the college, the town, the state, the nation, and the world, and not to try to apply the most effective remedy. What, from Jesus' standpoint, is the proper function and aim of unfavorable criticism of public evils?

Compare Jesus' teaching on forgiveness as given in this chapter with that in Matt. 6: 12-15, and revert again to the comments and questions on those verses.

Are an international state and permanent peace ever to be realized unless the world learns to practice the precepts of this day's readings?

Comment for the Week

This week's readings throw additional light on two important groups of facts, to the discovery of which we set ourselves at the outset of these studies, namely, the features of the ideal social order as Jesus outlined them, and the method by which he expected them to be attained.

There are in the main two characteristics of Jesus which stand out of the past few days' studies and which are so striking that one may be sure that he would hold them to be essential to any social order which is in

accord with his spirit. One of these we have noticed before, his attitude toward alien races. We have seen him gladly welcoming the faith of the Roman centurion. He was stimulated by it to declare that the mere accident of birth did not determine fitness for the Kingdom of Heaven, but that some men from all quarters would attain entrance to it, while some of his own race would prove unworthy. We have seen that Jesus picked out a man of a nation and creed despised by his own people as an example of the virtue of neighborliness, while he pictured religious leaders of his own nation as pitifully derelict in their duty. This week we find him breaking over the barriers of nationality to be of help. It is true that he seemed reluctant. He had apparently come to feel keenly that his few brief years of ministry had best be confined to men of his own race, for he was, presumably, better fitted to minister to them. When once it became apparent, however, that this woman of an alien nation was prepared to receive what he had to give, he gladly did for her what she desired.

The second characteristic of the Kingdom of Heaven which we may discern in this week's readings is that it is distinguished by certain moral qualities. We find that Jesus held certain evils to be far more subject to censure than others. Examine these again as they are found in Matt. 15: 1-20, especially in verses 19 and 20. It is very apparent that from the standpoint of a stable social order Jesus was right. The refinements of culture, the niceties of etiquette are of importance. They help to distinguish the man from the brute and to make intercourse easier and more pleasant. There are some sins, however, which are far more dangerous to society than the violation of artificial conventions. Their presence threatens all civilization and could they be eliminated the golden age would have arrived. This clear sense of moral proportion is an

essential for all who would try to bring in a world democracy. No society can be stable in which the lesser evils are exalted above the greater.

This week we are chiefly concerned with the methods and agencies by which Jesus anticipated that an ideal social order would be brought into being. Notice, in the first place, the combination of an opportunism which seems almost to be compromise with a clear-cut statement not only that a violent death inevitably lay ahead of him personally, but that his disciples must not hold their lives dear. From the tax he felt himself to be by right free, but by paying it he was sacrificing no principle and he might avoid needless misunderstanding of his main purposes. From this and from his conformity in many social conventions to the life of his time it is apparent that he was no fanatic, demanding that the world accommodate itself immediately in all details to what he believed to be proper. And yet on great questions of principle he was adamantine. He himself braved obloquy and death rather than compromise or remain silent in the face of crying evils, and he frankly said that all those who had caught his spirit must be prepared to do likewise. It is very apparent that those who have this attitude must be mighty factors in the transformation of society. Men who rather than compromise with wrong will bear contumely, and if need be death, are those whom human experience shows to be the effective agents in ushering in a new day. No progress, in fact, is possible without them. The prominence of the cross as a symbol in Europe and America may partially account for their moral leadership of the world.

This firm adherence to the right has its dangers. Those who are willing to die for their convictions are not always pleasant people to live with. They are likely to be narrow-minded, bigoted, and unsympathetic, and while

their lives may provoke a grudging admiration, their efforts often become misdirected or ineffective. Jesus emphasized, however, characteristics which supplement the heroic quality and without which it develops into blind, harsh fanaticism. First of all, he insisted that the members of the Kingdom of Heaven would be like little children. As one ponders on this saying, the feature of childhood which seems dominant is teachableness. The child is open to new impressions and, while he may seem to be dogmatic, he is in reality always learning from his environment and from his elders. He is capable of being molded; for him the universe is not yet finished. An adult who can preserve this quality is evidently one who can himself advance in knowledge and can at the same time lead others. Open-mindedness, alertness to new impressions, and willingness to adjust oneself to freshly recognized truth are qualities without which individuals and nations stagnate.

A second characteristic with which Jesus balanced the heroic quality was a loving, wise tactfulness in criticism. His suggested approach to an erring brother is in its consideration and its knowledge of human nature a model for all those who wish to see an evil corrected. To Jesus adverse criticism had a definite goal, repentance and restoration, and it was not to be indulged in idly, simply for the malicious pleasure of pointing out faults in others. He would have nothing but censure and sorrow for those who, in the graphic language of the first Psalm, sit in the seat of the scornful, contemptuously pointing out faults but doing nothing to correct them. Jesus, moreover, held up for condemnation the man of harsh, unforgiving spirit who, forgetful of the mercy shown him, exacts to the last ounce his pound of flesh. Jesus' spirit, when applied to social evils, deserves careful consideration. He would evidently have no aimless railing at cor-

ruption in the government or at crying wrongs in the community. He himself never feared to express adverse criticism if he thought it to be needed; his plain speaking to both friend and foe shows that; but he would evidently insist that such criticism be given in the spirit of humility and in the way best calculated to effect a transformation. He declared that in the case of an erring brother the sole aim should be the restoration of the offender, and that the method best adapted to attain that end should be used. Similarly, in the case of a national or world evil, he would evidently have men who had caught his spirit strive to adopt in all humility a program which would aim to eliminate the wrong as thoroughly as possible and in the way that would leave the smallest scar. Reformers have not always followed this method, and the result has been a needless bitterness which has long survived the evil attacked. Had the early abolitionists, for example, been more appreciative of the good points in the slaveholder and more alive to the problems which thoughtful Southerners saw that emancipation must bring, it is possible that the horrors of a civil war might have been avoided and it is certain that the mistakes and bitterness of the Reconstruction era could have been mitigated.

We need notice this week only one other agency for ushering in the ideal social order, faith. All through Jesus' life this quality is seen as one of his dominant characteristics. He was willing to dare confidently what seemed the impossible, provided only that it needed to be done. He rebuked men for their distrust and gladly welcomed the opposite wherever he found it. Faith with him was not mere intellectual assent to a creed; sometimes it was trust in the good, sometimes it was confidence in God, sometimes it was belief in himself, and sometimes the daring attempt to overcome nature. It is clear that mankind has progressed in its mastery of the forces of

nature only through faith. Railroads have been built, inventions made, new lands discovered, ancient diseases conquered, and newer and better political machinery created only because men had faith. It is equally true that every great work of art and all forward steps in education and in scholarship have been possible only as their originators had faith. Similarly, every great moral and spiritual advance has been wrought by men of faith. No newer and better world can come unless mankind's leaders preserve and develop that quality. The writer of The Revelation was right in ranking unbelief with dishonesty and the gross sins of the flesh (Rev. 21:8). Faith is a kind of courage and unbelief a form of cowardice. Yet Jesus saw clearly that faith had its limitations. He could not win Jerusalem, although he yearned over it with all the intensity of his great soul. He could not touch the Pharisees nor save one of his intimate friends, Judas, from moral collapse. Faith with Jesus was not a blindness to facts, but a laying hold on a great force by which, under many circumstances, conditions could be altered.

CHAPTER IX

THE ROAD TO TRUE NATIONAL GREATNESS

Daily Readings

Ninth Week, First Day

1 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond the Jordan; 2 and great multitudes followed him; and he healed them there.

3 And there come unto him Pharisees, trying him, and saying, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said, Have ye not read, that he who made them from the beginning made them male and female, 5 and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? 6 So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? 8 He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. 9 And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery. 10 The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. 11 But he said unto them, Not all men can receive this saying, but they to whom it is given. 12 For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven. 15 And he laid his hands on them, and departed thence.—Matt. 19: 1-15.

Notice Jesus' conception of the marriage tie. Would he sanction polygamy? Consider the effects of polygamy upon the parties themselves, upon the children, and upon family life. The present-day attitude toward divorce is a serious menace to the family and the family is one of the bases of civilization. Jesus evidently had in mind a bond between man and woman which is permanent, and which is spiritual as well as physical. Apparently his conception of a family is that the husband and wife should grow into each other's lives by long association, love, and the mutual forbearance and forgiveness in the times of friction that must always come where two people live intimately together for any length of time. Notice, too, his attitude toward children. Consider the influence that the best Christian homes you know have upon civilization and the furtherance of the highest type of democracy.

What would be the result if a legal divorce were denied except for the one cause allowed by Jesus? Would the infraction of the marriage tie be lessened and the family institution strengthened? Is Jesus' standard a counsel of perfection, an ideal toward which he wishes mankind to strive, but which in the present imperfections of human nature he would not require mankind immediately to attain? Do representatives of one race have a right to try to teach to another their conception of an ideal family life? Are Christian missionaries in error when they insist upon monogamy for their converts among peoples which tolerate polygamy?

Does Jesus recognize that celibacy has a legitimate place

in the social order? If so, under what conditions would he sanction it? What, in terms of present-day language and institutions, is meant by each clause of verse twelve?

Ninth Week, Second Day

16 And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. 18 He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. 20 The young man saith unto him, All these things have I observed: what lack I yet? 21 Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? 26 And Jesus looking upon them said to them, With men this is impossible; but with God all things are possible. 27 Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? 28 And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life. 30 But many shall be last that are first; and first that are last.—Matt. 19: 16-30.

Is the command that Jesus here gave to the young man

(v. 21) of universal application to all who would become perfect, or was it designed to meet the faults of this particular person? Compare with Luke 19:1-10, where "salvation" came to Zacchæus, although he did not give up all his goods. This much is certain, is it not? If we are to realize life at its best we must put the Kingdom of God, with all which that meant to Jesus, before our own possessions and ambitions. Can a nation carry out this principle? If so, just how should the United States go about it to do so?

What is the danger of riches? Jesus spoke (Matt. 13: 22) of the "deceitfulness of riches." What did he mean? How much money must a man have to be rich? Does Jesus advocate an ascetic life (v. 29)? Notice that Jesus's own life was not that of an ascetic. Wealth that a man has acquired is likely to make him cruel, boastful, and materialistic. Inherited wealth tends to make its possessor cowardly, self-indulgent, extravagant, and snobbish. Would Jesus advocate complete equality in the distribution of wealth or the abolition of private ownership of property? Would these cure the ills which follow from wealth? What dangers does wealth bring to a nation? To what type of foreign policy is it apt to lead? Do you see signs in America of such a policy? If so, where? Consider the history of our relations with Mexico. What can an individual American do to guard his country against being led by wealth into false foreign policies?

Ninth Week, Third Day

1 For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard. 2 And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard. 3 And he went out about the third

hour, and saw others standing in the marketplace idle; 4 and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and the ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. 8 And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first. 9 And when they came that were hired about the eleventh hour, they received every man a shilling. 10 And when the first came, they supposed that they would receive more; and they likewise received every man a shilling. 11 And when they received it, they murmured against the householder, 12 saying, These last have spent but one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat. 13 But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a shilling? 14 Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? 16 So the last shall be first, and the first last.—Matt. 20: 1-16.

The point of the parable seems to be in Matt. 19: 30 and 20: 16. In the ideal social order rewards were to be based on a somewhat different principle than in the old order. Willingness, rather than length of service, was to be the criterion of worth. All who wished were to have an opportunity to work. Is this socialism? Remember that Jesus here represented the householder as having complete power over his own property and denying the right of his laborers to dictate what he should pay. Did Jesus then by implication condemn labor unions and approve irresponsible capitalism? If part of the meaning of the parable is that a fair opportunity should be given to all, the implication would seem to be that all races

should have a chance to achieve civilization. If that is so, what can more fortunate peoples do to insure such advantages to their more backward neighbor? Has America pursued this policy toward the Philippines, Cuba, or the Indians?

Ninth Week, Fourth Day

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, 19 and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

20 Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. 21 And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him. We are able. 23 He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give: but it is for them for whom it hath been prepared of my Father. 24 And when the ten heard it, they were moved with indignation concerning the two brethren. 25 But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 26 Not so shall it be among you: but whosoever would become great among you shall be your minister; 27 and whosoever would be first among you shall be your servant: 28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:17-28.

Notice the calmness with which Jesus faced his crucifixion. To him the Kingdom of God could be realized only by his own death and the apparent failure of his

cause. And yet, beyond that he had come to see the resurrection. The note of the cross is all through Jesus' life, the message of vicarious suffering, the apparent triumph of wrong. But the resurrection is also there, the ultimate vindication and triumph of right.

In verses 25 to 28 inclusive Jesus stated a principle which, if put into universal practice, would revolutionize society. Stop and consider just what changes this would make in existing society. Would it necessarily transform all states into democracies, or did Jesus by implication tie himself down to any particular form of government? A very evident deduction is that government must exist for the people. Would a benevolent despotism, if it were true to its name, conform to Jesus' ideal? Are there, indeed, stages of civilization in which an enlightened autocratic rule might be better for a nation than a democracy? Is one people ever justified in exercising a benevolently despotic control over another and more backward one? Is British rule in India, for example, in its ideals, in accord with this principle of Jesus? Is it possible for one people collectively to minister to another? If so, how? Which is predominant in international policy today, the desire to assert what a nation deems to be its rights, or the will to serve other peoples? Which would more rapidly lead to an ideal world?

Ninth Week, Fifth Day

29 And as they went out from Jericho, a great multitude followed him. 30 And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. 31 And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. 32 And Jesus stood still, and called them, and said, What will ye that I should do unto you? 33 They say unto

him, Lord, that our eyes may be opened. 34 And Jesus, being moved with compassion, touched their eyes; and straightway they received their sight, and followed him.

1 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, 2 saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus appointed them, 7 and brought the ass, and the colt, and put on them their garments; and he sat thereon. 8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. 9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this? 11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.—Matt. 20: 29—21: 11.

Was Jesus' deliberately planned "triumphal entry" in accord with his principles as enunciated in yesterday's readings? Apparently Jesus chose this method of presenting himself plainly as the Messiah, giving the nation a chance at its great national feast, the Passover, to accept him. He was seemingly (Matt. 20: 17-19) laboring under no delusion as to what the outcome would be. Think, however, of the possible change in the history of the Jewish people and of the world, had they accepted him as their leader and the embodiment of their national hope. If, instead of trying to claim by force of arms their inde-

pendence—an attempt which brought their political existence to a calamitous end—they had given themselves to the practice of Jesus' teachings, what changes would have resulted in their national life and their racial characteristics? Their splendid ability has so frequently been devoted to selfish money-getting that their name has become almost a synonym for avarice and the crude amassing of wealth. Their religion has too frequently been rigidly formal and is distinctly confined by the boundaries of race. Suppose, however, that they had set themselves to service in Jesus' name, to exemplifying and propagating the faith, the love, the sacrifice, and the high moral standards for which Jesus stood. What might have been the result on the Roman Empire? Remember that they were widely scattered through the ancient world, that every city of importance had its synagogue, and that from the relatively few Jews who did become Christians were recruited almost exclusively the missionaries who, in the first generation after the resurrection, spread the message of Jesus, put it into permanent written form, gave shape to Christian theology, and organized the Church. As one dwells on the possibilities and their failure to come to realization, the rejection of Jesus by his own countrymen becomes one of the great tragedies of history. Think for a while of the effect upon the present world if any nation were fully and intelligently to accept Jesus as its leader and Master.

Ninth Week, Sixth Day

12 And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 13 and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers. 14 And the blind and the lame came to him in the temple; and he healed them.

15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, 16 and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went forth out of the city to Bethany, and lodged there.

18 Now in the morning as he returned to the city, he hungered. 19 And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward forever. And immediately the fig tree withered away. 20 And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? 21 And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.—Matt. 21: 12-22.

The doves were used for sacrifice by the poor (Luke 2: 24). The money in use in the temple was the temple shekel, and that in the city at large was probably the Roman coinage. In both the sale of the doves and the exchange of money exorbitant profits were apparently made. It also seems probable that the priestly authorities exacted a portion of these profits as a return for the privilege of using the sacred enclosure. Any honest man's indignation would naturally be roused by such callous impiety. Would Jesus expect to end the practice by his vigorous methods? What from this is a Christian's duty toward blatant public evils? No democracy can long endure unless its better citizens speak their minds frankly and act directly against abuses in the body politic. Is it likewise our duty to speak boldly against evils in neighboring states?

Ninth Week, Seventh Day

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered, and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? 26 But if we shall say, From men; we fear the multitude; for all hold John as a prophet. 27 And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things. 28 But what think ye? A man had two sons; and he came to the first, and said, Son, go work today in the vineyard. 29 And he answered and said, I will not: but afterward he repented himself, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31 Which of the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.—Matt. 21: 23-32.

Here, as in the readings for part of the next week, Jesus was dealing with the "chief priests and the elders," the leaders of the Jewish nation. Their answer to his question (v. 24) was conditioned by what they thought the reception of the answer would be. Intellectually they were cowards and were unwilling to face the facts in an unbiased way. They were too proud to admit that they had been wrong and they lacked the courage to assert brazenly that they had been right. It would evidently have been fruitless for Jesus to give to such an audience the answer to its question (v. 23). Notice (vv. 31, 32)

Jesus' disregard for birth and his esteem for manhood and honesty wherever he found them, even if that were in the dregs of society. What movements in the lower strata of our social order must wise observers today take into account?

The major part of the leadership of America is today made up of college graduates. Our college life is increasingly luxurious, and the tendency is for those who have enjoyed it to think of themselves as the members of a class which regards privilege as a synonym not for service but for selfish enjoyment. They are apt, like the chief priests and the elders of Jesus' day, to look upon public questions from the standpoint of their special interests and not with the desire to find a solution that shall be just and in accord with the truth. If this tendency becomes fixed, what is ultimately to be their fate and the fate of the social order which they champion? Are the poorer classes and the more backward peoples similarly inclined to look at questions from a prejudiced, partisan viewpoint? What happens in a state when each class is seeking to shape public policy exclusively in its own interests? What happened in France between 1789 and 1795? What in Russia from 1914 to 1917? College graduates, because of their training, ought to take the lead in facing questions honestly and with a disregard for the interests of their own group.

Notice, too, the danger of race and national prejudice. What happens when the scholars of one nation try to twist the facts in the interests of their own people? Ill feeling between this country and Great Britain was prolonged by American historians who interpreted the Revolution and the War of 1812 in a narrowly partisan manner. Wars often come because peoples twist facts to conform to their own fancied interests, and thus convince themselves that they have been wronged.

Comment for the Week

In reviewing the readings of the week in the attempt to arrive at an organized view of their teachings, there emerge a number of features of the ideal social order which would follow upon the observance of Jesus' teachings. Many of these we have noticed before. All of them, however, will bear careful examination. We need to remember here, as always, that we are in these studies primarily concerned with those phases of Jesus' teaching which bear on international relations and so may pass lightly over some sayings which, did we have a different purpose, would demand exhaustive consideration.

In the first place, it is well to notice once more the high ideal which Jesus had for the marriage tie and his regard for childhood. Impossible as his standards may be of early universal realization, all of us have known some homes in which they have been embodied. It is from such an environment that many of those men and women come who lead in the great forward movements of the race. Such homes have not only an atmosphere which is a little foretaste of the ideal world, but are centers from which wholesome influences go out to the remotest corners of the globe. Noble family life was to be found before Jesus came and it is today known where his teachings have not penetrated, but his words and life have given an immeasurable impetus to it. Wherever men have accepted him, the marriage tie has been purified, women have been emancipated and honored, and childhood has become more nearly ideal.

Jesus, however, recognized celibacy as being not only legitimate but in some cases advisable or even necessary. Some men by nature are unfitted to be heads of families, and others can best help to bring about the ideal social order by remaining unmarried. It is clear from his

emphasis upon purity that he believed the single life might be as chaste and noble as the married life. It is also clear that he did not exalt celibacy above marriage, as some of his professed followers have sometimes done. There was a place for both and they might be equally honorable, pure, and useful as agents bringing in the ideal world order.

Over all the story, from now on, looms the shadow of the cross. In the light of that tragedy the selfish ambitions of the disciples seem petty indeed. Jesus, however, dealing with them in the spirit of his impending death, states again his standard of true greatness, an ideal which he evidently felt should characterize any perfect world order. Mankind has never since been able completely to lose sight of this great principle, although it has never lived it out in its fulness. The Pope officially calls himself "the servant of the servants of God." Autocrats in Christendom have increasingly felt that they must rule for the benefit of their subjects and must be the chief servants of the state. Public office, wealth, and titles are more and more regarded as being held in trust for the community and not as a means of selfish enjoyment. So widely accepted is this ideal, indeed, that the word which embodies it, "service," has become almost hackneyed. Any privileged class which disregards this obligation is in imminent danger of being swept aside by the rising tide of democracy. The principle of *noblesse oblige* has a growing influence on interracial and international contacts. Within a century we have seen the abolition of slavery in the Western world. To express the duty of the Occident to the non-European peoples whom it controls one of our poets has coined for us the phrase, "the white man's burden."

It is well to consider carefully, however, what further changes this principle of Jesus would work in our inter-

national relations. What change would it mean, for example, in our attitude toward the dark-skinned peoples of Africa, where the opening up of a continent is still regarded primarily as an opportunity for the development of trade and the profitable investment of capital? Consider, too, what changes it would mean in the policy of the Powers toward China. They would scarcely become impatient with the attempts of that country to find herself. When anarchy within her borders threatens invested capital and the development of commerce, they would not partition her, but would regard their trade and investments as a means of helping her to enlightened and stable self-government and a progressive economic life. The wealthier nations of the world, were they truly Christian, would hardly stand idly by while neighboring peoples suffer from famine, disease, and ignorance, but would use their capital and intelligence to relieve want and to promote virtue and education. Do we regard international trade as a means of mutual service or as an opportunity for selfish aggrandizement? Are we of European descent right in erecting barriers around the fertile and relatively unoccupied lands of the globe in South Africa, Australia, and the Americas and saying to non-European peoples that they must keep off?

The few days that remained to Jesus after he entered Jerusalem were marked by clashes with the leaders of the nation and culminated in his official rejection by them and in his death. To this death the nation offered no active opposition. Meditate again upon the probable alteration in the current of history had Jesus' own people heartily accepted him and his program. By their act the Jews let pass the opportunity for which all their previous history had been a preparation. They were proving either blind or untrue to the ideals and dreams of all the greatest of their race. As a result both they and the world suf-

fered an irreparable loss. Consider carefully what America's past history indicates should be her chief contribution to the world. What are the outstanding features of her national life and her ideals, as expressed and striven for by her greatest citizens? What forces are at work today which would lead her to be false to her mission?

One of the fundamental faults of the leaders of the Jewish nation, as we have seen, was an unwillingness to face facts with an unprejudiced mind. They disliked to admit an error and yet refused to adhere boldly to the false position into which that error had led them. In the comment on the reading for the Seventh Day some questions were raised as to the effect of a similar attitude upon international relations. As we revert to these, a number of other queries suggest themselves. To what prejudices is our national mind subject? Do we face with candor our own sins in our present and past dealings with other nations? Are there crimes against other peoples which we have been inclined to deny or gloss over? What has been the attitude of the majority toward the ultra-radical groups in Russia and western Europe? We have condemned their excesses and anathematized their programs, but have we recognized clearly the wrongs against which they have protested and have we sought for a sane remedy for similar evils within our own borders? Do we see clearly what their dreamers have wished to accomplish? We should consider carefully the results which may follow if we allow ourselves to be ruled by our prejudices.

CHAPTER X

PATRIOTIC HYPOCRISY

Daily Readings

Tenth Week, First Day

33 Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. 34 And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them in like manner. 37 But afterward he sent unto them his son, saying, They will reverence my son. 38 But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. 39 And they took him, and cast him forth out of the vineyard, and killed him. 40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures,

> The stone which the builders rejected,
> The same was made the head of the corner;
> This was from the Lord,
> And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. 44 And he that falleth on this stone shall be broken to pieces: but on whomso-

ever it shall fall, it will scatter him as dust. 45 And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. 46 And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.—Matt. 21: 33-46.

The servants who were killed were, apparently, the prophets, the son was Jesus, and the wicked husbandmen were the ruling classes of the Jews. They had, by the past history of their nation, been entrusted with the opportunity of inaugurating the new social order, but they had proved recreant. As a result of their faithlessness, Jesus said, the spiritual leadership (v. 43) of the world was to be lost by them and to be passed on to others. Who now holds this leadership? Are we of the northern European races in danger of losing it? Of the coming of the Kingdom of God Jesus seemingly had no doubt, but nations were capable of losing their chance of bringing it to a full realization.

Think for a moment of America's opportunity. Her great material wealth, comparatively untouched by the ravages of war, and her heritage of ideals have given her a unique opportunity to lead in bringing nearer the longed-for world order. Are we to permit greed to induce us to bend all our energies to the extension of our foreign trade? Are we to let fear persuade us to undertake a great program of armaments and so by our example crush the world once more with the burdens of a craven "preparedness"? Are we to allow party strife and jealousy between leaders to nullify the world's efforts to develop a league of nations? Are selfish class interests to be permitted to check the growth of true democracy in our domestic life? Are we to let pass this, the most opportune time that the world has known for giving to all nations by word and deed a knowledge of Jesus, his life,

and his program? If we fail to grasp our opportunity, what will be our fate?

Tenth Week, Second Day

1 And Jesus answered and spake again in parables unto them, saying, 2 The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, 3 and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. 4 Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. 5 But they made light of it, and went their ways, one to his own farm, another to his merchandise; 6 and the rest laid hold on his servants, and treated them shamefully, and killed them. 7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. 8 Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. 9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. 10 And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. 11 But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: 12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. 13 Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. 14 For many are called, but few chosen.—Matt. 22: 1-14.

The point of this parable seems to be about the same as that of the one read yesterday. Some men had accepted an invitation to a feast and when the hour came had spurned the opportunity to go. They, the privileged classes, were then destroyed and men less fitted by previous training were invited. Birth and breeding meant to Jesus opportunity, but they also meant responsibility.

Notice the democracy shown in this parable. Jesus frankly recognized the difference existing between social groups, but membership in any one of these groups did not insure a fitness for the ideal world order. There was not, be it noted, any peculiar sanctity about belonging to the unprivileged classes, although some agitators would have us think so. The one of that number who was discourteous and unfaithful to his opportunity (vv. 11-13) was also banned. Examine rather carefully the excuses which those who were first invited gave for not coming. See especially the parallel account in Luke 14: 18-20. Most of the things which detained the guests were evidently worthy in their place, but the good had prevented these men from proving true to their clear obligations. College students are among the privileged classes. What part, then, ought they to take in leading the nation to live up to its mission? Consider whether we are allowing other things, good in themselves, to keep us from the best.

Tenth Week, Third Day

15 Then went the Pharisees, and took counsel how they might ensnare him in his talk. 16 And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? 18 But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites? 19 Show me the tribute money. And they brought unto him a denarius. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. 22 And when they heard it, they marvelled, and left him, and went away.

23 On that day there came to him Sadducees, they that say that there is no resurrection: and they asked him, 24

saying, Teacher, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; 26 in like manner the second also, and the third, unto the seventh. 27 And after them all, the woman died. 28 In the resurrection therefore whose wife shall she be of the seven? for they all had her. 29 But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And when the multitudes heard it, they were astonished at his teaching.—Matt. 22: 15-33.

There must have been much in the Roman regime of which Jesus could not approve. Why, then, did he not attack it outright? Is a man necessarily compromising with evil by being silent in its presence?

In verses 23-33 notice Jesus' firm belief in immortality. What is the force of the quotation in verse 32? On the question of immortality the Old Testament had not always been clear. It was Jesus who "brought life and immortality to light." To what practical social effects does a belief in immortality lead? If human personality survives the death of the body, what qualities of life as we know it here must in all probability persist beyond the grave? Will men who believe profoundly in eternal life, then, give themselves primarily to the pleasures of the flesh? Will they seek as their chief end the accumulation of property, or will they endeavor to use money as a means of building character and of helping other men to find the secret of life? What now is usually the principal aim of a nation's foreign policy? What changes would result if the majority in any democracy believed firmly that this

existence, if used rightly, is simply the prelude to an ever-enlarging life, and regulated their acts accordingly? Ought the aim of all society, whether national or international, to be to help men to prepare for the life beyond the grave?

Tenth Week, Fourth Day

34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. 35 And one of them, a lawyer, asked him a question, trying him: 36 Teacher, which is the great commandment in the law? 37 And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the great and first commandment. 39 And a second like unto it is this, Thou shalt love thy neighbor as thyself. 40 On these two commandments the whole law hangeth, and the prophets.

41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, What think ye of the Christ? whose son is he? They say unto him, The son of David. 43 He saith unto them, How then doth David in the Spirit call him Lord, saying,

44 The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

45 If David then calleth him Lord, how is he his son? 46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

1 Then spake Jesus to the multitudes and to his disciples, 2 saying, The scribes and the Pharisees sit on Moses' seat: 3 all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. 4 Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. 5 But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, 6 and love the chief place at feasts, and the chief seats in the synagogues, 7 and the salutations in the marketplaces, and to be called of men, Rabbi. 8 But be not ye called Rabbi:

for one is your teacher, and all ye are brethren. 9 And call no man your father on the earth: for one is your Father, even he who is in heaven. 10 Neither be ye called masters: for one is your master, even the Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.—Matt. 22: 34—23: 12.

Think of the far-reaching effects if the commandment in verse 39 were carried out between nations. Revert again to the comments in Luke 10: 25-37, where Jesus illustrates the command.

What was the significance of God's placing the Christ on his right hand? Did Jesus believe himself to be the Christ? (See again Matt. 16: 13-20.) If he did, what was his conception of himself in relation to human society? Does history prove him to have been right?

What change would result in international policies if those nations that are ambitious were to strive to satisfy their longing by giving themselves in service to their neighbors; if they were to try, in other words, not to dominate the world by force, but to earn their title to leadership by acts of unselfish, friendly service?

Tenth Week, Fifth Day

13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

16 Woe unto you, ye blind guides, that say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. 17 Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever

shall swear by the gift that is upon it, he is a debtor. 19 Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? 20 He therefore that sweareth by the altar, sweareth by it, and by all things thereon. 21 And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.—Matt. 23: 13-22.

How did the Pharisees prevent men from "entering the Kingdom of Heaven"? What motive had the Pharisees in their missionary zeal, the welfare of men, or the selfish wish to have others conform to their own customs, or perhaps the equally selfish desire of gaining glory for themselves or their religion? Are Christians today in danger of falling into this error?

One of the chief faults of the Pharisees was their entire contentment with the ideals of their class. Apparently they had never examined them to see if they were right, but, accepting them as true, they became eager to propagate them and resented bitterly any criticism. Have we accepted without question the ideals which prevail in international relations? Have we ever examined critically the foreign policies of our Government, or do we brand as unpatriotic anyone who would throw doubt upon the wisdom or justice of the principles which guide the nation in its dealings with other peoples? Do we look with impatience and anger upon those radicals who condemn our existing American industrial, social, and political order, or do we seek earnestly to determine whether they are right? Would an easy acceptance of radicalism, made without a conscientious examination of its teaching, be any less wrong than an unquestioning conservatism?

Tenth Week, Sixth Day

23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left

undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. 24 Ye blind guides, that strain out the gnat, and swallow the camel!

25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. 26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.—Matt. 23: 23-28.

Comment on these verses seems almost superfluous, so vivid are they. Notice the humor of verse 24. Notice, too, the elements of character which Jesus emphasized in verse 23 and consider for a moment how necessary are all three of them to the achievement of an ideal world order. What does each mean when interpreted in international terms? What is hypocrisy? When does it garb itself under the guise of patriotism? Do men ever attempt to get the nation to support their own personal or class interests and then brand as unpatriotic those who resist their appeal? If so, when? Are business men guilty of hypocrisy when, after investing capital abroad, they demand the armed protection of their flag?

Tenth Week, Seventh Day

29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, 30 and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. 31 Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye offspring of vipers,

how shall ye escape the judgment of hell? 34 Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: 35 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. 36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.—Matt. 23: 29-39.

What is the significance of verses 29-31? How did the Pharisees, by building the tombs of the prophets, show themselves to be the spiritual descendants of those who slew the prophets? May the following be the explanation? The prophets were advance messengers of a new social order and denounced the accepted conditions of their day. They were killed by those who either preferred to have things as they were or who refused to admit that light might come from anything but the past. The Pharisees, by building the tombs of the martyrs, showed themselves to be busy with the past, and to be satisfied with its theories and ideals. So greatly were they enamored with what had gone before that, like their forefathers who killed the prophets, they were angered by fresh visions and new ideas. In what way are we today in danger of "building sepulchres"? Are there traditional slogans of American foreign policy which we accept unquestioning and laud as final? If so, what are they? May one "garnish the tombs of the righteous" and still catch from the dead the spirit which has made them

prophets in their time? Would Jesus discourage all honor to the heroes of past ages? (See Matt. 5:17; 17:3; 21:34-36.) Is it possible to honor the dead and to catch their spirit, and yet to depart widely from the exact policies in which they embodied that spirit? What of Washington's warning about "entangling alliances" and that feature of the Monroe Doctrine which pledged us to abstain from interfering in European affairs?

Comment for the Week

The readings for the past seven days have been chiefly concerned with Jesus' condemnation of the religious leaders of his nation, and it is well in thinking over the week's work to try to sum up some of the outstanding features of the philippic.

Note, in the first place, the specific groups against which Jesus' denunciations were particularly directed. There were in his time two main parties in the dominant class, the Sadducees and the Pharisees. The Sadducees were the worldly party, who controlled the temple and who compromised as much as they dared with the Greek culture about them. The Pharisees, on the other hand, were zealous to preserve the beliefs and customs which had made their nation distinctive. They stoutly resisted any attempts to make them conform to pagan civilization, and clung tenaciously to the "traditions of their fathers." It was against this latter group, with their learned satellites, the scribes, that Jesus chiefly launched his invectives. He did not approve of the Sadducees; they joined in crucifying him and in every mention which we have of them he took sharp issue with their beliefs; but it was with the Pharisees, the rabidly patriotic party, that most of his conflicts arose. Into all the reasons for this we need not here inquire, but it is clear that their type of patriotism

and orthodoxy had no charms for him. If we take up one by one the chief points on which this week's readings show Jesus to have attacked the Pharisees, we shall see a little more clearly not only what he held to be their faults, but, by implication, some of the positive traits which he felt should characterize the new order of which he dreamed. We can think, too, of the alterations which must be wrought in our present international order if the ideal of Jesus is to be realized.

In the first place, we notice that Jesus condemned the leaders of the nation for having been false to their trust, for having diverted to their private uses possessions which were not theirs. Not only had they done this, but they had as well abused and even killed those who reminded them of their duty. This parable makes clear what we have seen before, that Jesus looked upon leadership and prominence not as a means for justifiable personal gratification, but as a trust from God. Men who hold responsible positions are in grave danger of abusing them and resenting any effort to recall them to their duty. The leaders of the Jewish nation had an unparalleled opportunity. They were the heirs and the natural guardians of the richest spiritual heritage which any people had ever had. They and their forbears, however, had too frequently resented any attempt to induce them to share their blessings with the masses of the nation and had dreamed of a world order in which they would use divine favor to force the leadership of their nation and presumably of their class upon the entire world. They would, to be sure, use this mastery to enforce universal justice and peace, but the Jewish nation would be supreme. From this standpoint the Messiah was to lead in a nationalistic triumph. Jesus' immediate followers were to break with this ideal and one of the greatest of them, a man who more nearly than most of his colleagues had caught the

spirit of his Master, was to declare that there was neither Jew nor Greek, bond nor free, but that all were one in Christ Jesus.

We are living in a day of intense nationalism and class antagonisms. There are many in the United States whose fathers fought for freedom from Great Britain and to emancipate the slave, who themselves profess to glory in the tradition of democracy, but who bitterly resent any attempted application of the democratic spirit to the industrial and social conditions of today. They profit from the existing order and look with alarm upon any movement which would threaten their position. Are there not also many among us who profess to believe in a league of nations and in democracy among nations, but who insist that the United States be dominant in that league? Under the specious plea that because of our wealth we should assume the largest share of the burden of policing the world, we argue that our navy should be bigger than that of any other nation. Many of us decline to make any sacrifice which would deprive us of superior opportunities in the trade or industry of the world and stand for the open door only when without it we are at an economic disadvantage. Some of us, too, support the Monroe Doctrine primarily because it gives us the hegemony of the Western Hemisphere. Can there be any lasting peace among nations if this attitude is dominant here or in any other of the great Powers? Is it any kin to the spirit of class and national selfishness which Jesus condemned in the Pharisees?

In the second place, let us examine once again the excuses which the privileged folk offered for not coming to the feast. They had accepted the invitation, but they argued that pressing occupations kept them from attending. These occupations were all worthy in themselves, but should never have been allowed to interfere with a

definite promise. The obvious implication was that the leading classes of the Jews had professed to accept an unparalleled opportunity for being the first to share in the ideal world order, but that they had allowed interests, wholesome in themselves, but of lesser importance, to come in and usurp their attention. Is not America in danger of taking some such position? By her traditions and her great resources she has an unparalleled opportunity to live out the ideal democracy within her borders and to help inaugurate it the world over. Are there not those, however, who would have her become so engrossed in world trade, who themselves are so engaged in building homes and establishing a competency for their families that they would cause her to be false to her destiny?

Notice in the third place, how Jesus begins his pronouncement of woes against the Pharisees. They prescribed, he said, an elaborate canon of right and wrong, but did nothing themselves to help sympathetically those outside their class to conform to that canon. Indeed, instead of having love and pity for the less fortunate, they turned the ecclesiastical structure of the nation into an institution for insuring their own social dominance. We would do well to ask ourselves whether we are guilty of such an attitude toward other peoples. We set up certain standards for an ordered democracy, but in how far are we helping less fortunate nations to live up to them? What should be our attitude toward Russia and China, for example, where amid great agony new ideals have been struggling for birth? Many of us are disposed to help, and that, indeed, is our professed national policy. How can we give that aid most effectively; through armed forces, or through an unselfish investment of capital in business enterprises, and through schools, hospitals, Young Men's and Young Women's Christian Associations, and churches? Are we adequately backing Chris-

tian missions, which in the final analysis are the greatest hope of these lands?

Then consider carefully the blind zeal of the Pharisees for proselytes. Jesus said that their missionary enthusiasm led only to the duplication of the evils which he condemned. Have we ever carefully examined our democracy to see whether in all respects it is worth propagating? While posing as the friend of liberals abroad, are we guilty of repressing liberalism at home? The great adventure of democracy has just begun and our own form of it is imperfect and in danger of becoming stereotyped and inflexible. We ought in humility to use our energies as earnestly in removing the iniquities of our own national life as in trying to diffuse abroad our ideals of civilization. We ought, too, while we are undertaking missions to non-Christians, to face frankly and with repentance the evils in our church life, the unhappy divisions among Christians, and our own worldliness.

Notice, too, Jesus' condemnation of the Pharisees' lack of moral proportion. They were meticulous in paying tithes of even the herbs in their gardens, but had ignored infinitely more important duties. Jesus was not unmindful of the value of carefulness in details; he urged men to be "faithful in that which is least." He reminded us, however, that there were other things which are more important. Almost instinctively we wonder what Jesus would say of the debates of Christians over the mode of baptism, the form of church government, and the ceremonies and vestments in use in public worship, and of some of the sins which in many pulpits are singled out for attack, such as dancing, card playing, theater-going, and the like. It is even more important, from the point of view of these studies, to ask whether we preserve a true sense of proportion in our foreign policies. We spend billions for navies and armies and only a few mil-

lions in works of mercy and in furthering those movements which most effectively make for international forbearance and peace. What would be the result if we as a people put more time and effort into missions and cultivating friendships with other powers than we do into armaments?

Shall we ask ourselves, too, whether in our national life there is much washing of the inside of the cup and platter which is still needed? While beautifying our cities with public buildings, parks, business blocks, and drives, have we been equally eager to eliminate the disease and poverty that fester in our slums and the vice which is to be found both on the avenues and in the dark alleys? Have we, while standing for democracy abroad, been sensitive to all forms of autocracy in our midst? While we condemn atrocities in other lands, are there not social injustices at our very doors to which we refuse to give attention?

Let us also ask ourselves whether as a nation we are so engrossed in admiring the ideals of great men of the past that we have been blind to the prophets in our midst. What attitude have we taken toward those who criticize America's foreign policies and her industrial and political institutions? Have we given heed to their message and tried diligently to correct the evils which they point out, even though we may reject their specific programs, or have we labeled them revolutionaries and traitors and clapped them into prison? It may be that some of them are prophets. Remember that many of the old Hebrew seers fulminated as these do against social and international injustices and were criticized in their day. Let us remember, too, while we honor those who fought to free the slave, that the original abolitionists were highly unpopular, even in the North. The program which they offered the nation later proved to be wrong in some of

its details, but we are grateful that they helped to arouse public sentiment. Probably most of us cannot subscribe to the doctrines of the socialists, but we are not unlike the Pharisees, who in their blindness courted the disaster which a generation later destroyed the political existence of their people, if we admire the radicals of the past but strive to repress by force those who today denounce the evils in our national life.

Notice finally (Chap. 23, verses 37-39) the spirit in which these fearful denunciations of Jesus were spoken. There was as much of sorrow as of anger. His words disclose a patriot who saw his country's high destiny, yearned intensely for its fulfilment, and was in agony when he found the nation blind and following a path that would certainly lead to destruction. It is no wonder that he spoke out clearly in condemnation of the class that was bringing this fate upon his beloved land. Remember again that it was against the professedly patriotic party that he directed the weight of his invective. They had fallen prey to the temptation which besets any ruling class, and, becoming blind in their conservatism, had confused a true love of country with their own selfish interests. Jesus was the true patriot, attempting to recall the nation to that mission to which its finest spirits had dedicated it, and it was the tragedy of the Jewish race that their leaders rejected him. Is there not in this rejection and this tragedy a warning? Shall we not recall that the founders of America dedicated it to democracy, and, recalling that, take care not to confine ourselves to the forms in which democracy has expressed itself in the past, but be awake to every suggestion—no matter how seemingly revolutionary and destructive of class and race privilege—which would make democracy more possible in our national life and in the life of the world?

CHAPTER XI

THE AGENTS AND MANNER OF THE COMING OF THE IDEAL WORLD

Daily Readings

Eleventh Week, First Day

1 And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple. 2 But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? 4 And Jesus answered and said unto them, Take heed that no man lead you astray. 5 For many shall come in my name, saying, I am the Christ; and shall lead many astray. 6 And ye shall hear of wars and rumors of wars; see that ye be not troubled: for these things must needs come to pass; but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. 8 But all these things are the beginning of travail. 9 Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. 10 And then shall many stumble, and shall deliver up one another, and shall hate one another. 11 And many false prophets shall arise, and shall lead many astray. 12 And because iniquity shall be multiplied, the love of the many shall wax cold. 13 But he that endureth to the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.—Matt. 24: 1-14.

The disciples apparently and naturally confused two things, the destruction of the temple at Jerusalem and the end of the age. We know that in Jesus' time there was widely spread among the Jews the idea that there would come a sudden world catastrophe, in which the existing order would be swept away and the ideal Kingdom of Heaven would be fully established. When Jesus spoke of the impending destruction of the temple at Jerusalem his disciples naturally believed that it would involve the rest of the civilized world, and that immediately after it would come the new day. Jesus, however, labored under no such delusion. He clearly stated to the Twelve that long wars and persecutions lay ahead and that an ideal social order was not to be realized immediately or after one fearful but short upheaval. He foresaw that many idealists would become discouraged because their work seemed to be in vain and the world no better (v. 12). He himself, however, retained an unshaken faith in the ultimate outcome (v. 14). Progress was to be made and triumph to be sure, although both at times might seem futile dreams. During the late Great War there was in some quarters a widespread feeling that the suffering had been so intense and the fires so consuming that the world would be cleansed of its iniquity and that peace would usher in a new and perfect human society. Some even saw in the War the sign of the early complete destruction of the world and the return of Jesus to set up an ideal order. When peace came, we found that the hopes of neither group had been fulfilled. We need not be discouraged, however, because we have seen ancient evils again raising their heads and a strong movement existing to return to the old international order out of which the great catastrophe grew. Nor can we adequately contribute to progress unless we realize, as Jesus did, that the course of human history is a long one and that events

now looming large on our horizon may seem mere incidents in the struggle of the race toward the perfect day.

Eleventh Week, Second Day

15 When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand), 16 then let them that are in Judæa flee unto the mountains: 17 let him that is on the housetop not go down to take out the things that are in his house: 18 and let him that is in the field not return back to take his cloak. 19 But woe unto them that are with child and to them that give suck in those days! 20 And pray ye that your flight be not in the winter, neither on a sabbath: 21 for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. 22 And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. 24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. 25 Behold, I have told you beforehand. 26 If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. 27 For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. 28 Wheresoever the carcase is, there will the eagles be gathered together.—Matt. 24: 15-28.

Jesus here seems to foretell the destruction of Jerusalem that occurred under Titus in 76 A. D., only a generation or so after his time. The horrors of that event and the war that went with it are graphically foreshadowed in these verses and have a ring of familiarity to our own generation. To most of the devout, patriotic Jews the destruction of Jerusalem and its temple must have meant the end of the world to which they were accustomed and the cutting off of their hopes of that Kingdom of God of which they had dreamed. Looking

at it from the perspective of eighteen and a half centuries, we know better. The Christian movement, despised by most of the Jews, has carried to all the world the best that the Jewish statesmen and prophets had to give and the Kingdom of God is today appreciably nearer realization. The hopes and sacrifices of the Jewish patriots and seers have inspired untold millions. Like the Jews of 76 A. D., we live in a rapidly changing order. We are viewing the destruction of much that we have thought necessary to civilization, and we are at times bewildered and dismayed. Yet we may remain sure that this is not the end, that the ideal social order will be nearer realization a century and two centuries hence than it is now, and that no sacrifice of ours will be in vain. "Wherefore . . . be ye stedfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not vain in the Lord."

Eleventh Week, Third Day

29 But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. 31 And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; 33 even so ye also, when ye see all these things, know ye that he is nigh, even at the doors. 34 Verily I say unto you, This generation shall not pass away, till all these things be accomplished. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no one, not even the angels of heaven, neither

the Son, but the Father only. 37 And as were the days of Noah, so shall be the coming of the Son of man. 38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. 40 Then shall two men be in the field; one is taken, and one is left: 41 two women shall be grinding at the mill; one is taken, and one is left. 42 Watch therefore: for ye know not on what day your Lord cometh. 43 But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. 44 Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.

45 Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, that he will set him over all that he hath. 48 But if that evil servant shall say in his heart, My lord tarrieth; 49 and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; 50 the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, 51 and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.—Matt. 24: 29-51.

In these verses it is difficult to separate what Jesus said about the destruction of Jerusalem from his prophecy of the end of the world. It is possible, indeed, that those who transmitted and recorded his words confused and even identified the two events. Thus verses 29-31 seem to refer to the end of the age, and verses 32-34 to the fate of Jerusalem. The main point of the passage seems to be in verses 42-51, especially in 42-44. Jesus warns his disciples to be faithful day by day to their regular duties, so that if at any time they are called to an account they shall not be ashamed to render it. The picture is

that of a servant going steadily at his tasks, undismayed by events around him, never moved to relax his vigilance, always working as though his master's eyes were upon him. Most of us have a curiosity to know the future, but even our prophecies as to our individual actions are usually disproved by the events. Much more is this true of our attempts to forecast with exactness the fate of nations. All we can hope to do is to use our knowledge of current events and of the past to point out tendencies. Which of these will prevail depends upon conditions which usually cannot be forecast. We can be reasonably sure that the progress of the race has been upward and by faith we can believe in the ultimate attainment to an ideal social order. We can say what dangers lurk in the way and on what rocks previous generations have made shipwreck. Then, with that hope and that knowledge, we can work persistently for the hastening of the Kingdom of God, unshaken by calamities and revolutions. It is upon such as perform faithfully their daily tasks, looking steadfastly for a better day, "the coming of their lord," never doubting that that day will come, that the stability and progress of the race depend. It is these who give balance to society in its unexpected emergencies and so insure its progress.

Eleventh Week, Fourth Day

1 Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. 2 And five of them were foolish, and five were wise. 3 For the foolish, when they took their lamps, took no oil with them: 4 but the wise took oil in their vessels with their lamps. 5 Now while the bridegroom tarried, they all slumbered and slept. 6 But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are going out.

9 But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. 10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know not the day nor the hour.

14 For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. 16 Straightway he that received the five talents went and traded with them, and made other five talents. 17 In like manner he also that received the two gained other two. 18 But he that received the one went away and digged in the earth, and hid his lord's money. 19 Now after a long time the lord of those servants cometh, and maketh a reckoning with them. 20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. 21 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. 22 And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. 23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. 24 And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; 25 and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. 26 But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; 27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. 28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents. 29 For unto every

one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. 30 And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.—Matt. 25: 1-30.

In verses 1-13, as in yesterday's reading, the emphasis is upon a personal preparation for the time of testing. Character, like the oil, cannot be acquired in a moment. It is the result of the faithful performance of daily duties. How should a nation prepare for great crises, by armaments, or by qualities of character and by unity and good will among its classes, or by all of them?

What is the point of the parable in verses 14-30, or are there several points to it? Does Jesus here give his approval to charging interest on money? If so, can he be called a socialist? Does he approve of making profits by honest business? Consider for a moment how necessary merchants, manufacturers, bankers, and men of related occupations are to human society and how large a place of usefulness an honest, high-minded man can fill in any of these professions. Is the business of today Christian?

The fault of the man of one talent was that he was self-distrustful and afraid to try to use what ability he had. It was for this that he was called "wicked" and lazy. Why was it that Jesus did not choose the ten-talent man to be his example of failure? Is it because there are more tragedies of unused "talents" among those of very ordinary capacity than among those of great ability? Most of mankind, probably most of us in college, are in the one talent group. What is one of our greatest dangers? Is America a ten-talent nation? What "talents" of natural resources, of national ideals, and of Christian heritage are ours? What specific obligations does the possession of these impose upon us?

Eleventh Week, Fifth Day

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; 33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; 36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? 38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 And when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: 42 for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. 44 Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. 46 And these shall go away into eternal punishment: but the righteous into eternal life.—Matt. 25: 31-46.

Upon what qualities does Jesus say that God's estimate of a man is primarily based? Do they consist in orthodoxy, or faithfulness in attendance at religious services, or guiltlessness of the sins of the flesh? Compare verses 34 to 36, where Jesus pictures the ideal qualities of a

man's life, with Luke 4:17-21, where he describes his own mission. Is there a similarity in ideals? Compare this, too, with the definition of "pure religion" in James 1:27. What kind of society would result if all professed followers of Jesus were to live up to the standard of this day's readings? Would we have in America as many poor, ignorant, vicious, and criminal as we do now? Revert to the question of an earlier study and ask whether the only way of alleviating individual or social distress is to minister to it when it arises, or whether it is better to try to remove its causes. What can be done to remove its causes? What obligation is placed upon us as a nation by starvation in Armenia, by the fact that the majority of the people of India go to bed hungry, by the abject poverty in China, and the increasing pressure upon subsistence of the population of Japan?

Eleventh Week, Sixth Day

1 And it came to pass, when Jesus had finished all these words, he said unto his disciples, 2 Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. 3 Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; 4 and they took counsel together that they might take Jesus by subtlety, and kill him. 5 But they said, Not during the feast, lest a tumult arise among the people.

6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 there came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. 8 But when the disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this ointment might have been sold for much, and given to the poor. 10 But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she poured this oint-

ment upon my body, she did it to prepare me for burial. 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

14 Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, 15 and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. 16 And from that time he sought opportunity to deliver him unto them.

17 Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples. 19 And the disciples did as Jesus appointed them; and they made ready the passover.

20 Now when even was come, he was sitting at meat with the twelve disciples; 21 and as they were eating, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? 23 And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. 24 The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. 25 And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.—Matt. 26: 1-25.

Notice the calmness with which Jesus faced the near approach of his death and burial and his confidence that his message would be heard throughout the entire world. Did Jesus have the strictly utilitarian view of life (vv. 8-12)? Would he encourage in human society expressions of love and good will, gifts of flowers and fruit for example? What would be likely to be his attitude toward art, music, and the various refinements of life? Did Jesus have in his heart any resentment toward Judas?

Why did he permit him to remain with the Twelve after he saw what kind of a man he was? Was it because he hoped that he yet might win him? Think of this in connection with the ideals of Jesus as seen in Matt. 5:44. Was Jesus true to his own principles? If the love of Jesus, which still went out to Judas in spite of the latter's waywardness, failed in achieving its object, we can hardly expect that we shall always succeed in winning those for whom we care. Should a nation endeavor to believe in the good in another people, even when the latter is guilty of grave offenses against its neighbors? If so, how may practical expressions be given to that confidence?

Eleventh Week, Seventh Day

26 And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. 27 And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; 28 for this is my blood of the covenant, which is poured out for many unto remission of sins. 29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am raised up, I will go before you into Galilee. 33 But Peter answered and said unto him, If all shall be offended in thee, I will never be offended. 34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. 35 Peter saith unto him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. 37 And he took with him Peter and the two sons of Zebedee, and began to be sor-

rowful and sore troubled. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. 39 And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. 40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done. 43 And he came again, and found them sleeping, for their eyes were heavy. 44 And he left them again, and went away, and prayed a third time, saying again the same words. 45 Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Arise, let us be going: behold, he is at hand that betrayeth me.—Matt. 26: 26-46.

Of the Last Supper one finds it difficult to speak. The beauty and simplicity of the familiar narrative, and the unassuming love and courage of Jesus as he lays bare his heart to the inner group of his friends make all comment seem an intrusion. Think for a moment, though, if you will, of what Jesus meant in verse 28, and of what he saw that his death was to make possible.

Notice how Jesus continued to believe in Peter and to love him in spite—or was it partly because?—of what Peter was to do that night. What must the memory of that night have been to Peter in later years! Think of the transforming effect upon human society of love like that of Jesus reflected in the disciples. In this short narrative we get a glimpse of the struggle that Jesus may have passed through many times as he faced his approaching death. Were the shrinking and dread purely or even chiefly physical? Remember that Jesus' death would naturally seem to him to be the end of all his cherished

hopes and plans for a reformed human society, and that it must have taken no small amount of faith to believe that God would not let these fail, but would carry them out through the half-ignorant, commonplace Galileans who were his closest friends.

Comment for the Week

Let us remind ourselves again of the questions which these studies set for themselves at the outset. What kind of world order, especially what kind of international order, would result if Jesus' principles were fully carried out? Did Jesus expect this ideal society to be realized? If so, by what steps and through what agencies did he believe that it would come? On each of these questions the readings of the past week shed some light. Note, in the first place, what kind of international society would result if the characteristics of the men and women whom Jesus commended were to become universal or even more widely spread. As one examines Matt. 25: 31-46, the outstanding fact is the basis of Jesus' judgment of men. They were condemned or praised, not for heterodoxy or orthodoxy in philosophical statements of religious truth, but for their neglect or care for the less fortunate members of society. Is it not clearly evident what kind of world would result if there were in it an increasing proportion of men on whom Jesus could set the stamp of his approval?

It is, of course, apparent that national life would be transformed. Think particularly, however, of what would follow in the relationships between nations. We in well-fed America could not rest content while people in India, China, or Russia were suffering from starvation. We would not seek exclusive possessions or even special privileges in the more important markets and sources of raw material of the globe—the means by which peoples today attain to a sufficiency in food—but we would strive for

the principle of equal opportunity for all. If we carried out Jesus' spirit we would not regard international commerce as a means of acquiring wealth selfishly, as did the mercantilists of the eighteenth century and as do the protectionists and imperialists of today, but we would set as its primary goal increased food, drink, and clothing both for ourselves and for those peoples with whom we trade. What would be our attitude toward the alien peoples of the globe, the stranger nations? Would we admit them freely to our shores, or would we feel that the difficulty of assimilation would make such a policy unjust to those peoples already in America? Remember that the Golden Rule suggests that we do no more for others than we in justice can ask them to do for us. What treatment should we accord aliens whom we have admitted to our midst? Should we seek to exploit them as laborers? Should California pass land laws against them, and should we decline to grant the franchise to those who desire it?

Examine further the characteristics which we find Jesus commending in the readings of this week. In Matt. 24: 42—25: 13, we find provision for the future, a steady, faithful preparation for the day of stress. Both the servants and the wise virgins were marked by the common characteristic of looking ahead, of seeing further than their companions, and also by the faithful performance of the task at hand, making ready for the day of testing. It is those who keep faithfully at their daily tasks, endeavoring to live each moment at their best, who are ready for any great moral emergency and who form the stable element in the nation in time of crisis. If such men, in addition to performing conscientiously their everyday duties, have cultivated the art of analyzing their own times and of looking ahead and preparing for emergencies which they see must come and which may arrive at any time, they are doubly valuable to the commonwealth.

Notice again Matt. 26:6-13. At first sight there might seem to be some inconsistency between Jesus' rebuke of his disciples for their criticism of the woman and his test of character in Chapter 25:34-40. However, the love which the woman displayed is the quality which all true men must have if their care for the unfortunate is to be effective, and it was this which won Jesus' approbation. Think for a time of the kind of world which would result if love predominated—not necessarily the kind of love that exists between husband and wife, parent and child, and intimate friends, but persistent good will, the desire to find the best in one's neighbor and to help it into rich development, the appreciation of the possibilities and the longing for the best in even the strangers with whom one comes in contact. If this kind of love were shown by each nation for every other, a better world would result. If it were manifested between classes, the civil strife which is so characteristic of the industrial and political world of our day would be at an end. Love does not involve indifference toward wickedness or tolerance of it, but the protection of the weak at times necessitates forcible restraint and even the destruction of the agents of injustice, disease, and vice.

One next asks whether Jesus expected his kind of ideal world to be realized. There is perhaps in these paragraphs no such clear light upon his attitude toward that question as is to be found in earlier chapters, as, for example, where he instructs his disciples to pray that God's will be done on earth as it is in heaven. He does speak, however, of a "kingdom" (Matt. 25:34), a society into which those were to be admitted who had fulfilled the requirements which he indicated and from which those who had not fulfilled them were excluded.

As to the exact manner in which this ideal order is to be realized, Jesus is here somewhat more explicit. Al-

though the destruction of Jerusalem was to come shortly (Matt. 24:34), it was evidently to be some time before the consummation should arrive. Wars, famines, and great natural upheavals were all to occur, but were none of them to be a certain indication of an approaching end (Matt. 24:3-11). Jesus seemingly did not labor under any such delusion as did the early Church, that he would speedily return in person to establish quickly an ideal order. A knowledge of Jesus' message would first be spread to all corners of the earth; this, as one can readily see, must be a matter of many centuries. It must be frankly recognized that we are here on debatable ground. Jesus' intimates, who gave us the records of his life, were inclined to look for his early return accompanied by the destruction of the existing order and the violent establishment of an ideal society. They had grown up in an environment where such a cataclysmic coming of a new order was expected. It is hard to say how much their preconceptions influenced their reports of Jesus' sayings or how much Jesus took old terms and gave to them new meaning. We have seen clearly from earlier chapters what we seem to see here, that Jesus did not anticipate the speedy completion of the perfect society. In striking contrast with his friends, he had the historical sense.

We are on much surer ground when we come to ask by what agents Jesus expected the ideal world order would be realized. They were to be human beings, who had seen at least partially his great ideal and who were to try to realize it, each in his own way. At first sight Jesus' indifference to organization and elaborate machinery seems audacious and even foolhardy. He was intrusting the leadership of his mission to a group of relatively obscure men, none of whom fully understood him and one of whom was actually to betray him. As he met men casually at dinner, in the market place, on the street, by

the seaside, or in the synagogue, he talked with them and gave to each a part of his ideal, but with the exception of the Twelve and a few others to whom he felt peculiarly drawn, he apparently made no systematic effort to follow up those whom he had touched. He placed the responsibility for bringing in the new order squarely upon men themselves. He did not seek to coerce them, nor did he place restraint upon their future ingenuity or initiative by leaving behind him an elaborate organization by which the Kingdom of God was to be achieved. Each man and each generation was given complete liberty to choose or to reject Jesus' ideals, and if they did accept them, there was equal freedom in framing their own machinery for carrying them out. At first this method seems the height of folly, and yet is it not God's way of working in the world? He makes it possible for men to find out what is good and right and to those who seek it he gives the strength of conscious companionship with him, but he respects men's personalities, and does not force himself on them. We are left to work out our own salvation. He leaves men to find out the secrets of nature. He lets them blunder on, unrestrained, into sin, and even permits them to inflict gross injustice upon their fellows. Could human character, however, be developed in any other manner? Could there be perfected in any other way those full-rounded personalities from which alone an ideal world can be built? There are always God's laws, which inexorably chastise the man or the nation which sins against them, and there is always his love, quietly and patiently seeking welcome, but it is God's way never to force men to follow him. Is not his way and Jesus' way, after all, the highest wisdom? It is certainly in accord with those democratic ideals which the race is slowly working out, and as far as we can see it is an indispensable means of approach to the ideal human society.

CHAPTER XII

SACRIFICIAL PROPAGANDA THE MOST POTENT INSTRUMENT FOR ACHIEVING AN IDEAL WORLD

DAILY READINGS

Twelfth Week, First Day

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. 49 And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him. 50 And Jesus said unto him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, and took him. 51 And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. 52 Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. 53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? 54 How then should the scriptures be fulfilled, that thus it must be? 55 In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. 56 But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.—Matt. 26: 47-56.

Could Peter's armed resistance have helped Jesus? The

charge on which the Jews could have the most hope of accusing Jesus and obtaining a verdict of death was one of sedition against Rome. It is plain that they stressed before Pilate the complaint that Jesus was setting himself up as a king, the Messiah, and so was in danger of gathering around him an armed band to resist the civil power. This kind of sedition was evidently not uncommon in Judea (Acts 5:35-37) and the Romans had to be on the watch for it. In the light of these facts, suppose for a moment that Jesus had not protested against Peter's use of the sword. Might it not have given ground for regarding the band of disciples as malcontents? If Jesus had been taken he would have been killed anyway, and his message would have been clouded with the taint of an impotent attempt at rebellion. Had Jesus taken advantage of Peter's belligerency to encourage him to fight until an escape could have been made, Jesus and his band would have been outlaws, shut off from the opportunity of proclaiming their ideas, and the message of Jesus would have been clouded and perhaps lost. Jesus came to implant great ideals, and their spread would have been jeopardized had he in this case consented to force.

Twelfth Week, Second Day

57 And they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together. 58 But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. 59 Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; 60 and they found it not, though many false witnesses came. But afterward came two, 61 and said, This man said, I am able to destroy the temple of God, and to build it in three days. 62 And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jesus held his peace. And the high

priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven. 65 Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: 66 what think ye? They answered and said, He is worthy of death. 67 Then did they spit in his face and buffet him: and some smote him with the palms of their hands, 68 saying, Prophesy unto us, thou Christ: who is he that struck thee?

69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilæan. 70 But he denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another maid saw him, and saith unto them that were there, This man also was with Jesus of Nazareth. 72 And again he denied with an oath, I know not the man. 73 And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech maketh thee known. 74 Then began he to curse and to swear, I know not the man. And straightway the cock crew. 75 And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.—Matt. 26:57-75.

Peter's denial was reprehensible, but it was an act of impulse, quickly done and as quickly repented of. Judas' betrayal was more deliberate and premeditated and it was certainly contemptible, but he later came to see the enormity of his offense. Is there any record, however, that the Jewish leaders who condemned Jesus were ever even conscious of wrong? Which is the more dangerous to a nation, the man who in a burst of quick passion slays another, the man who deliberately plans murder, but is continually conscious of the wrong he does, or those classes who in the name of patriotism convince themselves and others that their fellows should be sent to

slay citizens of another land for the defense of investments or the expansion of commerce? Do you know of any propaganda of the nature of this last which is today being carried on? Where? How may it be combatted? Because men are conscious of no wrong must one thereby infer that they are innocent?

Twelfth Week, Third Day

1 Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: 2 and they bound him, and led him away, and delivered him up to Pilate the governor.

3 Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou to it. 5 And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. 6 And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; 10 and they gave them for the potter's field, as the Lord appointed me.

11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. 12 And when he was accused by the chief priests and elders, he answered nothing. 13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee? 14 And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly. 15 Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas. 17 When therefore they were gathered together, Pilate said unto

them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ? 18 For he knew that for envy they had delivered him up. 19 And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him. 20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. 21 But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas. 22 Pilate saith unto them, What then shall I do unto Jesus who is called Christ? They all say, Let him be crucified. 23 And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. 24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye to it. 25 And all the people answered and said, His blood be on us, and on our children. 26 Then released he unto them Barabbas; but Jesus he scourged and delivered to be crucified.—Matt. 27: 1-26.

Was Judas entirely bad? Is there any indication that Jesus was justified in choosing him for a close friend and disciple? Is it probable that he could have been saved had he been met by a helping hand when he repented and returned the thirty pieces of silver? Contrast the attitude of Jesus in admitting Judas to the circle of his friends with the callous indifference of the priests toward the suffering man and their scruples about the use of the money. How are religious people today in danger of distorting moral values?

Why was it that Jesus did not break his silence and defend his innocence before Pilate? Was it because he courted death or was it because he believed that his case was prejudged and that defense was useless? Or may it have been a consistent part of his policy never to use persuasion to induce a man to do right?

Twelfth Week, Fourth Day

27 Then the soldiers of the governor took Jesus into the Prætorium, and gathered unto him the whole band. 28 And they stripped him, and put on him a scarlet robe. 29 And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! 30 And they spat upon him, and took the reed and smote him on the head. 31 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go with them, that he might bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, The place of a skull, 34 they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink. 35 And when they had crucified him, they parted his garments among them, casting lots; 36 and they sat and watched him there. 37 And they set up over his head his accusation written, This is Jesus the King of the Jews. 38 Then are there crucified with him two robbers, one on the right hand and one on the left. 39 And they that passed by railed on him, wagging their heads, 40 and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. 41 In like manner also, the chief priests mocking him, with the scribes and elders, said, 42 He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. 43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. 44 And the robbers also that were crucified with him cast upon him the same reproach.—Matt. 27: 27-44.

Notice the apparent failure of Jesus and the complete triumph of all the forces that opposed him. The world seemed incapable of understanding what he meant by the Kingdom of God, and a spectator on the fateful day of the crucifixion might have been pardoned had he formed

the opinion that Jesus' teachings would soon be entirely forgotten and his vision not even partially realized. From the standpoint of the nineteen centuries that have since elapsed, would the spectator have been right? Remember how short a time nineteen centuries really are when compared with the hundreds of thousands of years that mankind has been on the earth. We have scarcely had time as yet to judge the full effect of Jesus' teachings. Has not that very death of Jesus that seemed so to frustrate his hopes been the most powerful single act of his life in making them effective? As one faces the cross and then remembers the course of history since then, what attitude should he take toward those who have confidence in the ultimate victory of truth? The world can scarcely forget the great principles for which the best elements among the Allies have stood, even though for a time they become obscured by the selfish particularism of individual nations and classes.

Twelfth Week, Fifth Day

45 Now from the sixth hour there was darkness over all the land until the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? 47 And some of them that stood there, when they heard it, said, This man calleth Elijah. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 And the rest said, Let be; let us see whether Elijah cometh to save him. 50 And Jesus cried again with a loud voice, and yielded up his spirit. 51 And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; 52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; 53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. 54 Now the centurion, and they that were

with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God. 55 And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto him: 56 among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57 And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: 58 this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. 59 And Joseph took the body, and wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. 61 And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

62 Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, 63 saying, Sir, we remember that that deceiver said while he was yet alive, After three days I rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. 65 Pilate said unto them, Ye have a guard: go, make it as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.—Matt. 27: 45-66.

Think today of the meaning of Jesus' cry in verse 46. Read Psalm 22, the opening verse of which Jesus here quoted, and see how aptly it bears on the situation. Jesus may have had the entire psalm in mind and have used it to express not only his suffering but his hope in God. If to Jesus there came dark hours when all that he could do was to try to trust, we need not despair if to us there come similar times of stress, nor need we become discouraged with ourselves if at times God seems deaf or non-existent.

Into the mystery of the full meaning of the cross we

cannot here attempt to enter. Jesus' death was at least partially brought about by the vindictive and bigoted opposition of ignorance, misunderstanding, jealousy, fear, and selfish anger to a life which was the embodiment of truth. It was the futile attempt of darkness to overcome light. Yet to the bearer of light the cross meant agony and apparent failure. The light, moreover, is seldom brought to any people or into fresh corners of the world's life except by the intense suffering of him who would carry it. It is still true that "without the shedding of blood there is no remission of sins," whether these are individual, national, or international.

Notice in verses 56 to 66 the example of a rich man who was a disciple of Jesus. Evidently in this instance wealth had not prevented his "entering the Kingdom of God." It must have required courage of no mean order for a man of his social standing publicly to take the responsibility for the burial of Jesus. Notice, too, the prominence given to women in the narrative. This, it is well to notice, is merely one instance of the honor accorded them again and again in the story of Jesus' life. When one remembers this, it ceases to be a cause for wonder that wherever the Christian Church has gone the tendency has been to exalt womanhood. Does Christian democracy imply giving the ballot to women? Does it involve an equal legal and moral standard for men and women? Does it require a uniform wage scale for the same class of work? Does it lay obligations upon Christians to see that fulness of opportunity is given to women the world over, whether that be in Africa, India, China, Turkey, or North America?

Twelfth Week, Sixth Day

1 Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene

and the other Mary to see the sepulchre. 2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow: 4 and for fear of him the watchers did quake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. 6 He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. 9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. 10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. 12 And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, 13 saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and rid you of care. 15 So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.—Matt. 28: 15.

We have not time here to go into the evidences of the authenticity of the story of today's reading. Few historic facts of nineteen centuries ago, however, are so well supported by witnesses, records, and subsequent happenings as the resurrection of Jesus. What is the bearing of the event on the problem of immortality? What is its bearing on the truth of Jesus' message? Generations of Christians have believed that, because of the resurrection, we can view physical death merely as an important stage in the development of those who have discovered Jesus'

secret of eternal life. Multitudes have also found that the resurrection, among other things, means an ever-present Jesus, a Jesus working in the world for which he gave his life, a Jesus with whom his disciples may still have fellowship. If, in the words of Paul, Jesus "brought life and immortality to light," what attitude should Christians take toward society around them? If this physical existence may, if used rightly, become merely the prelude to an endlessly enlarging life, toward what end should all our political, educational, religious, and economic programs be primarily directed? Geographically, how inclusive should our programs be? What obligations are upon those who have learned from Jesus the secret of life?

Twelfth Week, Seventh Day

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him; but some doubted. 18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.—Matt. 28: 16-20.

Think today of verses 18 to 20 inclusive, "The Great Commission." Do they express the spirit of Jesus' message as we have seen it in the preceding chapters, so that, if they had never been given, Christians would still be under the obligation to spread their faith? Does the spirit of this command apply merely to the disciples of Jesus' time? Think back over the work of these twelve weeks and see whether the Christian Gospel offers a program and a means of realizing that program which are

capable of saving the world from its baser tendencies and of bringing about an ideal social order. Think, too, of the great and urgent opportunity afforded today for spreading Jesus' Gospel, great because of our improved means of transportation and because nations are in a state of flux, urgent because of the militant strength of evil and because we cannot expect nations to remain so plastic indefinitely. Consider how we can best do our part in giving the message of Jesus to the world. Must we not ask ourselves what our relations should be to this world-wide program of Jesus? Is it one to which we can give whole-hearted allegiance, one which satisfies our ethical and religious sense, and our knowledge of history, of current social and political problems, and of social and individual psychology? Is there any other program to which we can give more hearty support? If not, we must commit ourselves to it, body, mind, and soul, and give to hastening its realization every energy of our being. Many who have done so have become conscious as they worked of another Presence by their side, and in the strength of that companionship and the glory of the common task, they have become transformed, a wonder to their friends, and an increasing source of light and strength to all who have touched them.

Comment for the Week

Many times during these studies we have asked what kind of world would result if Jesus' teachings were followed, what means he suggested for realizing that world, and whether he expected that ideal to be attained. This week's readings shed light upon all these questions, but the emphasis is particularly upon the second. Consider especially what is involved in Jesus' last charge to his disciples. Even had it never been given it would have been implied in the teachings of Jesus, and were it to be

proved to be the addition of some later interpreter, it would still be a remarkably adequate summary of his ideals for his followers. In the first place, with that fine respect for human personality and that confidence in its possibilities which were so characteristic of Jesus, he puts the responsibility for the extension of the ideal social order upon men. The success or failure of his plans was to rest with those who had come in touch with him and his ideals; it was by willing human agents that God's Kingdom was to be achieved. This high respect for personality and this trust in men, even when these come, as did Jesus' disciples, from the humbler walks of life, is in accord with what history shows to be the means by which progress has been wrought. The *deus ex machina* who, by a personal intervention which scorns mortal assistance, steps in and unsnarls a tangle which has become too complicated for human ingenuity, was merely a stage device and has no counterpart in experience. This confidence in human beings is, too, in accord with the highest ideals of the race, those longings for self-development through mutual service which today we designate as democracy, and which we have never yet adequately defined.

In the second place, the emphasis of the Great Commission is, like that of Jesus all through his ministry, upon the power of ideas. It was primarily by word of mouth and not by force that men were to spread the Good News of Jesus' message. The disciples were to teach. In the fine language of a somewhat parallel account (Acts 1:8) they were simply to be "witnesses," to bear testimony to what they had seen and heard and experienced. Not the sword, but propaganda, was to be the greatest agency for bringing in the new era. And here again human experience confirms the wisdom of the program. Whenever force has achieved anything worth

while, it has been because back of it was a great ideal. Slavery was abolished and the perpetuation of republican institutions was made possible by the American Civil War, but it was ideas which led to the resort to arms, and it was ideas which insured to the nation results commensurate with its sacrifices. The sword, too, has never proved strong enough to eradicate worthy ideals. Jesus was right when he assured his disciples that they need not fear those who kill the body, but warned them to stand in dread of those less tangible agencies which could destroy something far more important. The power of evil ideals and erroneous ideas, and not brute force, is the most dangerous enemy of the best either in individuals or society.

In the next place, the scope of this remarkable summary of Jesus' program is as broad as mankind and as comprehensive as human society. In it is seen that fine superiority to national and racial barriers which so marked the activity and teachings of Jesus. It was "all nations" who were to be made disciples and not merely his own people. In this day when all peoples are rubbing shoulders and when any serious social, moral, or physical infection in one is certain to place every other in jeopardy, this inclusiveness is seen to be one of the strongest and wisest features of Jesus' plan of campaign. Remember what the Balkan imbroglio did for the world in 1914, and consider the state of terror into which Bolshevist Russia has thrown conservative classes on all continents. Recall, too, the world-wide spread of epidemic diseases. Any arbitrary power anywhere is a standing peril to democracy: the world "cannot exist half slave and half free." Moreover, to teach all nations to observe the ideals which Jesus entrusted to his disciples is no superficial undertaking which can be completed by a few thousand men in a single generation. Think of what it involves! Men are to be

taught, not forced—although at times the rod may be a necessary adjunct to instruction—and teaching is a long process, requiring the highest skill and inexhaustible patience. Even after nineteen centuries no nation has yet learned to observe "all things" which Jesus commanded. Centuries must elapse before the peoples of Africa can be led even to a stage as far distant from his goal as that to which the white race has arrived.

We have seen that Jesus' program contemplates the complete transformation of all society and of every individual. To carry it out in every particular will require the concerted effort of untold generations and its achievement is so far in the future that at times we despair of its ever being attained. Disease, poverty, and the other impediments which handicap men physically must be removed, ignorance and vice must be eradicated, and all the fear and bigotry which keep men from fellowship with the Great Father of Light must be dispelled. Here is a program for which millenniums are none too long. The thousands of years through which man has painfully made his way from the brute even to his present imperfect state may well be but a fraction of the time which will be required to attain to Jesus' standards, and that in spite of the ever-quickening rate at which progress has been made during the few thousand years which span recorded history.

And yet no other program can permanently satisfy mankind. Here is a task and an ideal to which the flower of the race can give itself without reservation. Just because it can never be fully attained by one generation or a single individual, it must appeal to the greatest minds and hearts. All any one of us can hope to do is to make some contribution to the progress of the race, to aid his generation in seeing and observing a little more fully the program which Jesus revealed, and to insure to the gen-

erations after us the transmission of the vision and a somewhat richer heritage than was given to us. Were the Christian ideal for society and individual life one which could be attained fully in a generation or in seventy short years, it would scarcely be worth our serious consideration.

To individuals who would try to move their fellows a little further along the road toward Jesus' goal, intense suffering must often come. Misunderstanding and the enmity of small minds and vested interests will bring the cross to many. The social inertia of mankind is great; customs and habits of mind change but slowly and only through persistent and often agonizing effort. For him who would really follow Jesus there may well wait a Gethsemane and a Golgotha. Jesus was, however, evidently certain of the success of his program. The brief sentences of the Great Commission merely repeat the note of faith and hope which ran through his life. He believed that the future was his, that the power back of his ideals was irresistible, and that in the strength of that knowledge those who had caught his vision could go out in confidence to work for a new world. For all who give themselves to carrying out the vision, moreover, Jesus said that there was the fellowship of an unseen Presence. It might be unrecognized but it was to be there, and to all who would open their hearts to it it would mean strength more than doubled and a complete ennoblement and transformation of life and character.

One cannot close these studies of the international implications of Jesus' program without a word of comment on their meaning to the men and women of our generation. We are set in an age in which the unity of the world is fast becoming a commonplace. To no other generation has there been given so great an opportunity

to initiate a world-wide program to make Jesus' ideals a reality. Economic, political, and social forces which are familiar even to our children are bringing together the peoples of the globe. To us has come the privilege of starting toward realization the undreamed-of possibilities which lie hidden in the trite phrase, "the brotherhod of man." It is for this that the prophets and seers of all races and nations have longed and each of us who calls himself Christian must help, or prove unworthy of the name. For some, participation will mean patient and perhaps obscure labor in this country. Industry, business, education, the profession of the healer, and even the home must largely be made over. Internal politics and our relations with other nations must be transformed. On others there is laid the obligation to live in alien lands, through self-forgetting labor to lead into life men of a race not their own, and to aid in the upbuilding of obscure tribes and of great nations who are in the travail of a new birth. To many, participation in the work of God will mean the wrenching away from cherished but selfish hopes and the seeming loss of much that makes life dear. It is, however, the one way by which individuals have been saved and the race has progressed, and it is the hope of the world. It means, moreover, that by following it we become made over into the likeness of

"That which doth provide
And not partake, effect and not receive"

and in time become worthy of the title, "children of God."

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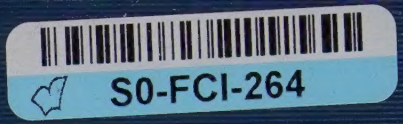
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